

KERIS

AND

OTHER

MALAY

WEAPONS.

BY

G. B. GARDNER.

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KERIS
AND
Other Malay Weapons
(with 91 illustrations)

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AUTHOR'S FOREWORD.

I venture to hope that this little book may be of interest and assistance to collectors of weapons. It is possible also that ethnologists may be interested in the customs and superstitions connected with these weapons and their origin.

The photographs are almost entirely of weapons in my own collection. I shall be very pleased to show this collection to anyone interested, who cares to write to me, care of my publishers or of The Crown Agents for the Colonies.

I should like to express my indebtedness to:—

The Hon. Y. M. Ēngku Abdul Aziz b. Abdul Majid, Hon. C.M.G., Dato Mēntēri Bēsar, Johore, and The Hon. Y. M. Ēngku Abdul Hamid b. Abdul Majid, for their kindness in showing me their valuable old weapons,

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G. B. GARDNER,

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PARTS OF A KERIS AND SHEATH.

(Nos. refer to the drawings on the opposite page).

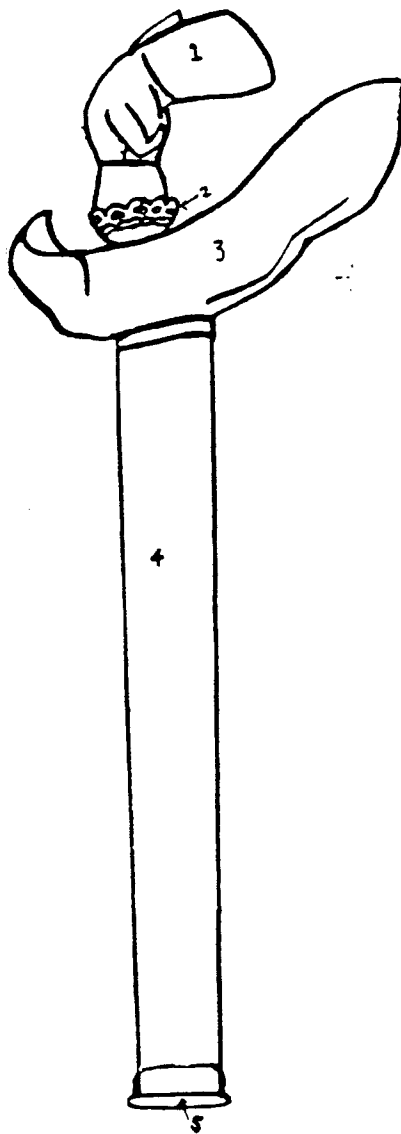
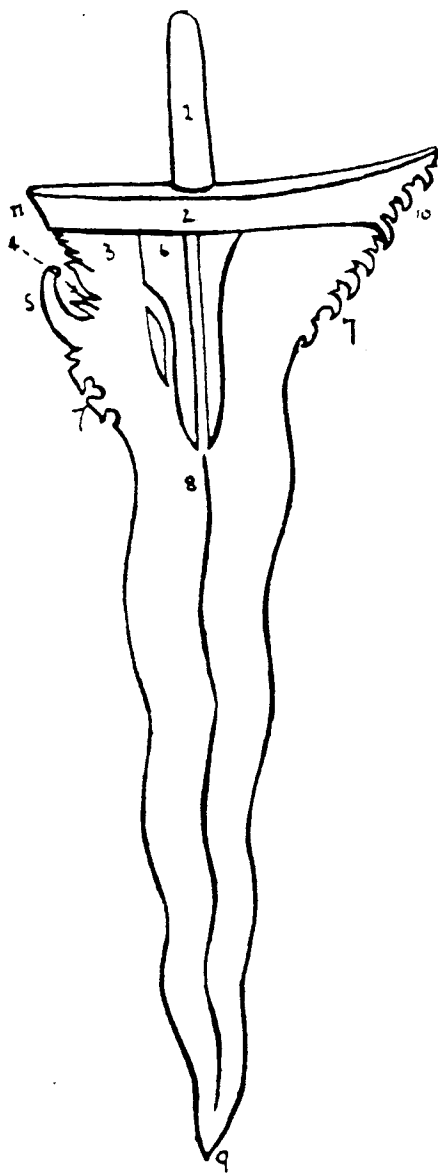
1.

1. *Tangkai* or *paksi*: tang.
2. *Ganja*: guard.
3. *Gandik*.
4. *Lambai gajah*: elephant's tusk.
5. *Bēlalai gajah*: elephant's trunk.
6. *Kambing kacang*.
7. *Janggut*.
8. *Tulang kēris*: raised centre rib.
(rare).
9. *Hujung kēris*: the point (sometimes called *mata*, though this properly refers to the whole blade).
10. *Aring*: the pointed side of the
ganja.
11. *Dagu*: the blunt side of the
ganja.

2.

1. *Hulu kēris*: the hilt.
2. *Pēndongkok*: cup at base of hilt.
3. *Sampir*: crosspiece of sheath.
4. *Sarong*: (the part covering the blade is strictly the *sarong*, but the term is applied to the whole sheath).
5. *Buntut*: chap on tip of sheath.

Note.—Nos. 4 & 5 are nearly always on the same side of the blade as No. 11.



THE KERIS.

1. GENERAL.

The *kēris* is undoubtedly the distinctive Malay weapon. It is necessary however, to define a *kēris*. It is primarily a dagger with a handle set at an angle to the blade, a sort of pistol grip in fact, to enable the wielder to thrust.

The *kēris* is I believe unique, in being the dagger with the greatest reach, compared with the total length of the weapon. All other daggers are held in one of two ways (see Plate 3 Nos. 1 & 2) but the *kēris* is held as in Plate 3 No. 3 and with it there is a greater reach, although the thrust lacks some of the force derived from the swing of the weapon held as in (1) or (2).

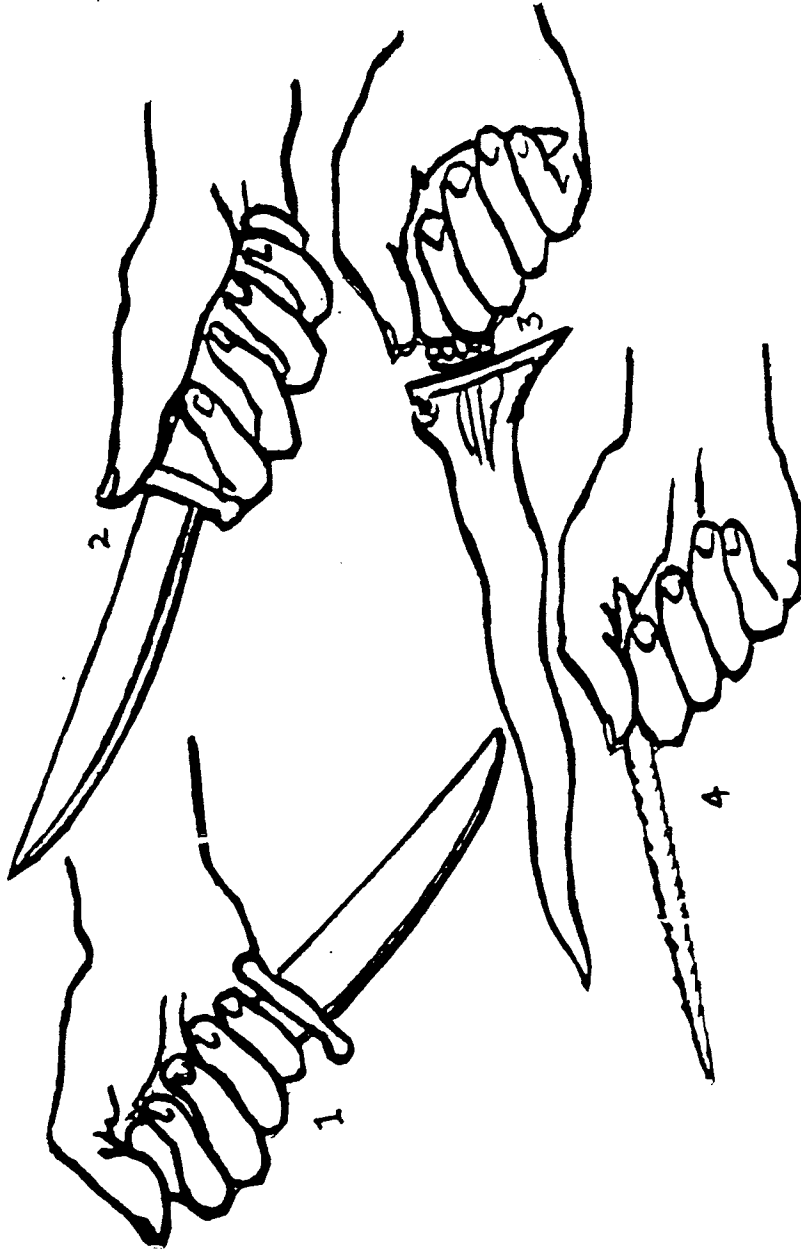
Argensola, writing in 1609 says: "At Menancabo¹ excellent weapons called creeses² best weapons in all the Orient."

The *kēris* is a rapier in fact. The European rapier is long and needs a long handle to balance it. The *kēris* being short, a short handle is enough for its original form; but as men fought, the *kēris* became longer and heavier. Two more forms were evolved. First, the Sumatran rapier *kēris*, *k. bahari*; this being long, the handle had to be straightened out to balance it, and it acquired almost the European rapier form; and secondly, the *sundang*, the Malay broadsword.

The edge of the blade near the hilt, also the *ganja*, are usually dentiform. Part of this ornamental work is called *janggut* and is so made in order to catch an opposing blade. Nearer the hilt this work is called *bēlalai gajah* and *lambai gajah*. In very old *kēris* this clearly represents an elephant's trunk and tusk, but is now rather conventionalised. A stone carved in the form of an elephant's trunk was a

¹ Mēnangkabau.

² *Kēris*.



3. Dagger grips and *kēris* grip.

favourite motif in Hindu Java. One such stone now in Raffles Museum, has been found on the Johore River, also small ornaments of similar shape in earthenware. Another is in Malacca.

This motif was presumably the sign of the elephant god, a symbol of strength and power, and so was considered a lucky thing to have on a *kēris*, even after its origin was forgotten. It is nearly always found on the blunt side of the *ganja* though occasionally on the sharp side, and *kēris* are known that have one on each side.

The old European authors speak of the *kēris* as a poisoned weapon. In modern times the *kēris* is certainly not poisoned, although many types of *kēris*, which were made small to economise iron, were poisoned: but as the *kēris* got bigger it was found that it was deadly enough in itself.

The drawback to the use of poison is that it has to be continually renewed. Malay vegetable poisons are all wild and difficult to obtain. When the Malays were a village people and their weapons were small, poison was necessary and they obtained it. When the towns were formed, they could not get enough of the poison and found that with bigger and more efficient weapons they did not need it: but the poisons were still available and were used occasionally. D'Albuquerque tells us that when attacking Malacca he lost many men from poisoned arrows and I think there is a basis for both European and Malay stories of poisoned *kēris*.

It is known that poison was used in Europe in early times. The Microlith arrowheads were useless without it, and hellebore has been used down the ages for this purpose, and the method cherished as a secret in some families. Payne Galloway tells of the Spanish crossbow bolts, poisoned with hellebore, that, shot into a deer's leg, killed it before it had run two hundred yards. But in Europe, as, I believe, in Malaya, the weapon grew in efficiency until poison became unnecessary and the method of poisoning became the secret of the witch, or *pawang*.

II. ORIGIN.

What is the origin of a *kēris*? Many people say it came from India, giving as reasons:

- (1) The *kēris* is wavy and wavy weapons were used in India.
- (2) The Malays received their early civilisation from India, so the *kēris* must have come from there.

I think the *kēris* originated in Malaysia. The primitive Malay had no flint, but made various polished and unpolished instruments. These took time and labour and were not good weapons whatever they may have been as tools, but for the Malay fisherman there was a very effective natural weapon for which anyone who has trodden on the sting of an *ikan pari* (sting ray) will vouch. (See *ikan pari*).

Dr. Bianca saw a young man faint from the merest prick of a ray sting he was examining, (vide Gimlette: *Malay Poisons and Charm Cures*) and it must have occurred to some primitive man, that this would be a fine thing to stick into an enemy. The ray sting is barbed down the sides and anyone who held it like a knife and stabbed would poison his own hand and reduce the length of his reach and he would probably break the sting; but if held between the thumb and finger, with the butt against the base of the thumb it could be used with safety and this is the way to hold a small *kēris majapahit*. A refinement would be the tying on of a bit of bark cloth. (See Plate 29 No. 2).

I made an experiment and found that when the cloth handle is grasped like a *kēris* it resembles the *k. majapahit* hilt. The wielder of such a weapon would not be trying to reach the heart or other vital spot, he would jab and withdraw. His enemy would be paralysed with pain and could easily be finished off.

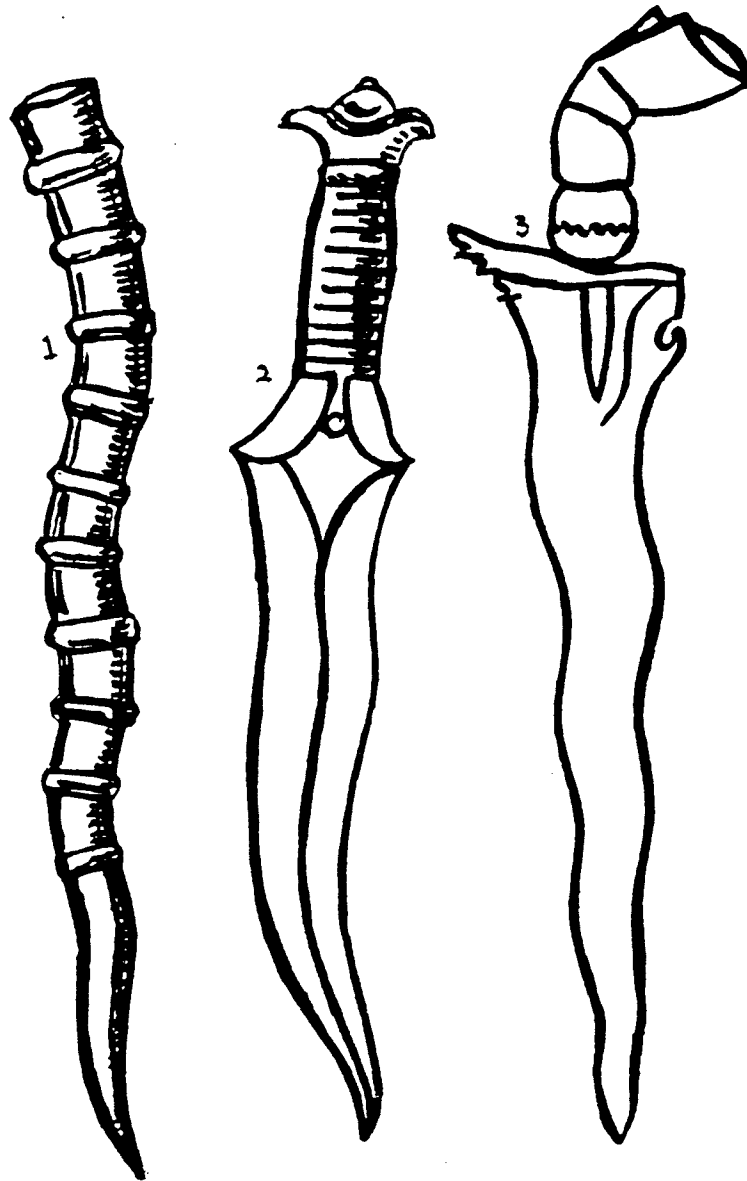
In excavations in the Dutch Indies, of the relics of Stone Age people, many *ikan pari* stings have been found, sometimes five or six days' journey from the sea, which shows that these people had some good use for them. I have no doubt they were used with bark cloth handles as *kēris*.

When the poison became stale it could be repointed from a freshly caught ray or from Sakai arrow poisons. The bearer would only have to fight another man naked like himself.

The Malays would first know of metal weapons through trade, and these would be in the form the traders used (whoever they were) but the Malays having learned to work metal might well make blades in the form of the weapons they were used to, and a man used to a sting ray *kēris* would use a small *k. majapahit* in the same way: a quick jab and withdraw. This, I think, explains the Malay belief that the *k. majapahit* is so venomous.

Most authorities say that the early *kēris* was straight and that it only became wavy about the 15th century.

Personally I think the waves (*lok*) came from Indian weapons. The name of *sēmpana keling* for a three waved *kēris* suggests this. A primitive Indian weapon that is still used is made from ibex horn, round or split. Steel daggers are also made, imitating the waves of this horn and the Malays may have seen and copied them (see Plate 4). A nicely waved *kēris* is very beautiful and it has a practical advantage in that it makes a much wider wound and will also work its way in and out among bones where a wider blade would stick. However, all Malays did not take kindly to the wavy *kēris*. Many of the older men still say that the straight blade is the best, and certainly more blades seem to be made straight than wavy; that is, among blades that are made for use. The globe-trotter always wants a wavy blade and they are made for him.



4. 1. Ibex horn. 2. Sinuous dagger. 3. *Kēris*.

III. THE BLADE.

The first iron workers and *kēris* makers in Malaya were called *pandai bēsi*. They were supposed to be versed in magic, and to have a secret which enabled them to govern this metal¹. They were also makers of *k. pickit*, q.v. These *pandai* were often made Governors of Provinces.

The manufacture of arms was brought to its highest degree of perfection in the reign of the second prince of Majapahit, A.D. 1300: when the first damascened *kēris* (*k. bērpamor*) were made by the *pandai bēsi* from Pajajeram.

The older *kēris majapahit* seem to have been made by welding together small bars of iron, like knitting needles, so that the *pamor* resembled hair.

This I think explains the story that the hair of the girl dedicated to the *kēris* can be seen in the blade². As a matter of fact the hair-like structure usually extends through the hilt. The early *pandai bēsi* could not make real steel, but found by experiment that iron needles, welded together in this way, were much stronger than plain iron. Later the Arabs taught them to make damascened patterns. (See Plate 5).

According to Malay tradition a *kēris* must be made of at least two kinds of iron, and a good *kēris* of seven kinds. The *kēris* of Hang Tuah, the hero of Malacca history, was of twenty kinds, and these had been obtained from many places, from Bali to Stamboul.

As I have mentioned elsewhere, iron was at one time a rare and therefore costly metal. It played a great part in sorcery and was at one time regarded as talismanic: *sumpah minum ayer bēsi* means to take an oath by drinking water in which iron has been placed.

K. bērpamor is a *kēris* with a damascened blade. The word *pamor* means alloyed or mixed: and indicates that the iron is mixed with nickel, hence meteoric.

¹ See Pawang Salleh's Story of the making of the *k. maiupahit*, p. 43.

² See LEGENDS AND SUPERSTITIONS.



Photo. F. J. Treven.

5. Kéris blades showing *pamor*.

Iron seems to have been known first in Java in the meteoric form, whence its rarity and supposed talismanic value, as shown in the cult of certain early weapons. At a later date when purer iron (*běsi khersani*) was imported in ships from the Persian Gulf, a certain amount of meteoric iron was still worked up in the *kěris* to give magical properties, the magic coming out in lucky marks, *bunga pamor*, made by the nickel. Much later, in Java, the makers of *kěris* had enough control of their materials to make ornamental damasks. Indeed damask now can be made by the use of pure nickel, but this lacks the *tuwah* or talismanic virtue attaching to the meteoric iron.

Newbolt writing about 1800 says *běsi pamor*, damasked iron, was brought from the Celebes and Java and mixed with the iron from old hoops, nails and a sort of iron from Billiton, one-fourth of the *běsi pamor* to three-fourths of the other iron. He also says that the art of inlaying a *kěris* with gold was no longer known in Malacca, but in Palembang, Siak, Pontianak and Trěngganu there were able workers in this craft.

The Malay smith's tools are simple, but he can do very clever work with them. He uses a forge, an anvil, hammers, chisels and files, also a characteristic tool called *lepa*. This is a cold chisel fixed at right angles in a long handle.

To make a *kěris* he first makes a number of small bars. There is always a central plate of steel, that in the finished *kěris* forms the edge. On each side of this is a layer of *běsi pamor* made of iron bars welded together, then beaten into a sort of Greek key pattern (see Plate 6 No. 2). It is then covered with a piece of mild steel. These plates are welded together. Two or more pieces shaped in one of the forms shown in Plate 6 Nos. 4, 5 & 6, are welded on to the hilt end of the weapon.

A piece is now cut off this end with the *lepa* and part of the hilt end is beaten up to form a tang. The cut-off piece is formed into a guard and punched to receive the tang, and welded in place.

The blade of the *kěris* is now shaped. If the *kěris* is to be wavy (*běrlök*) it is bent. The blade is heated, the parts which are not to be bent are rapidly

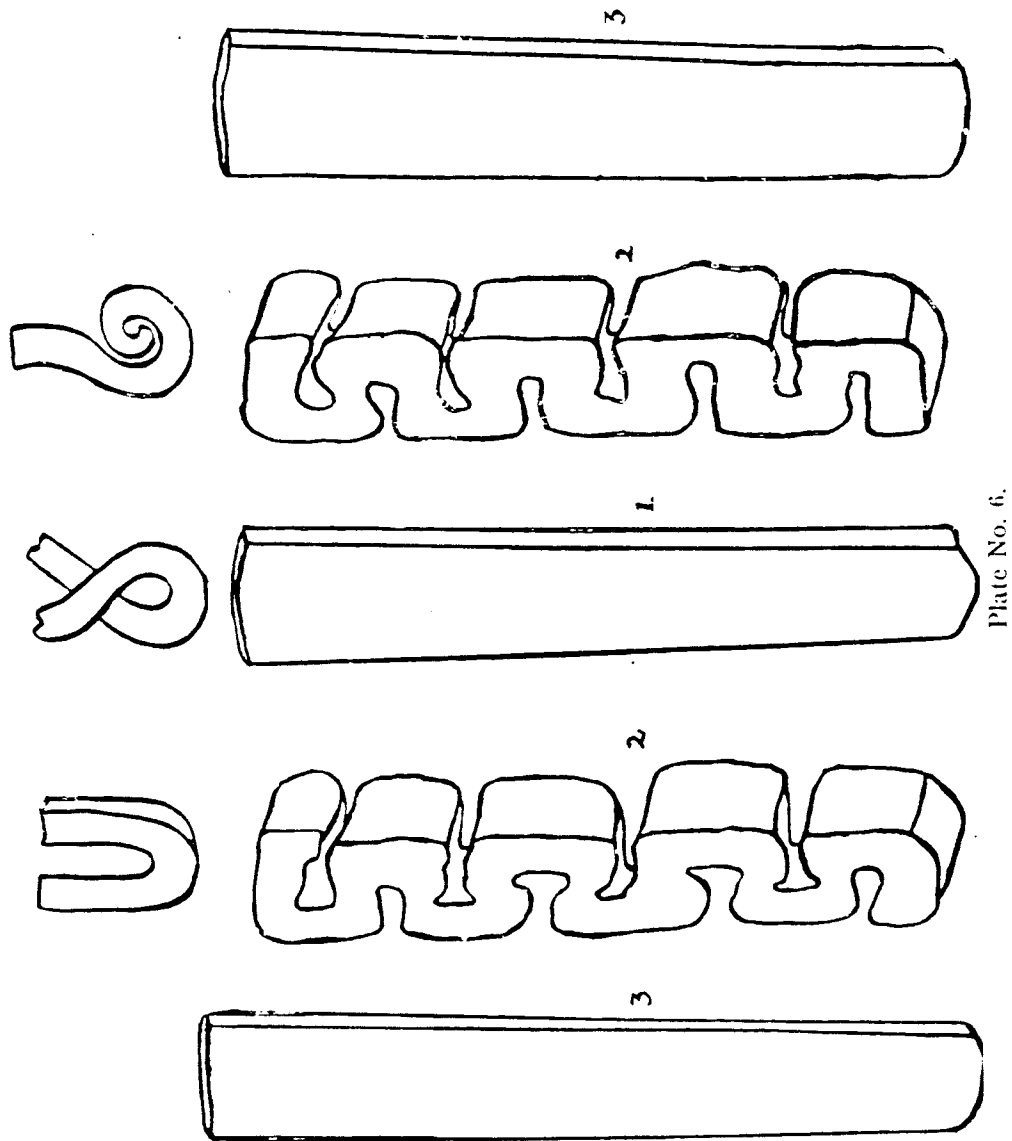


Plate No. 6.

6. The making of a *kiris* blade. 1. Central plate of steel which forms edge of finished weapon. 2. Bars of *bisi pamor* welded on either side of No. 1. 3. Bars of steel welded on either side of the 1 & 2 combination. 4, 5 & 6. Bars of *bisi pamor* welded on top to form guard.

water-cooled, then the blade is placed edgeways the ends supported by blocks, and is hammered on the uncooled portions.

A separate heating and hammering is needed for each wave. In some *kēris* especially those made in Patani, the waves are made by filing and grinding, but usually only in *kēris mēlela* or *bēsi bari*¹ as the beauty of the *pamor* is spoilt if it does not follow the waves.

The blade is now ground or filed to its final shape. In the process the outer layer of mild steel is removed and the *kēris* blade is then tempered.

The *kēris* blade is next laid in a trough containing boiling rice water, sulphur and salt, for three or four days. This blackens the steel but scarcely touches the iron. It attacks the marks of the welds, which show as tiny etched lines. When this damascened pattern is clear, the blade is cleaned with lime juice.

¹ *bari*. I cannot trace this word. In Kēlantān, Mr. Gardner found it in verbal use. I have not seen it written. The meaning is said to be 'rough.' Ed.

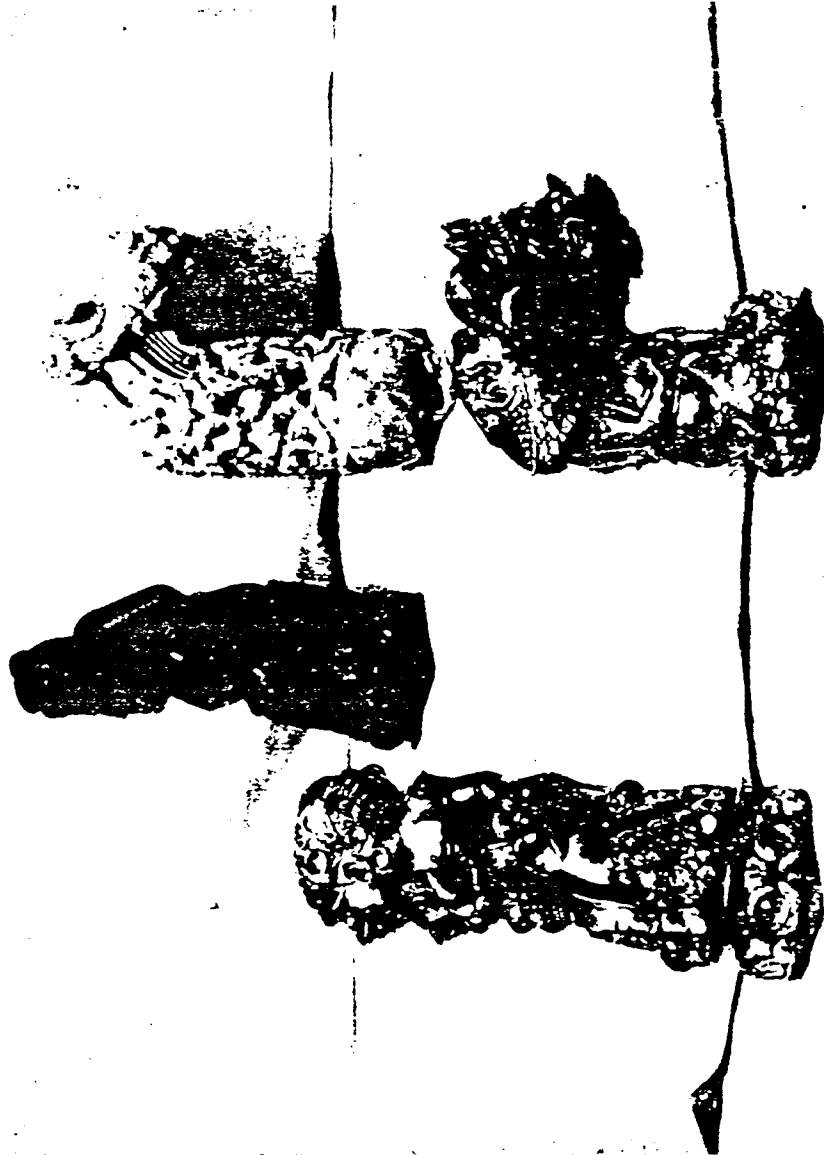


Photo. F. J. Trutwin

7. Balinese *kēris* hilts.

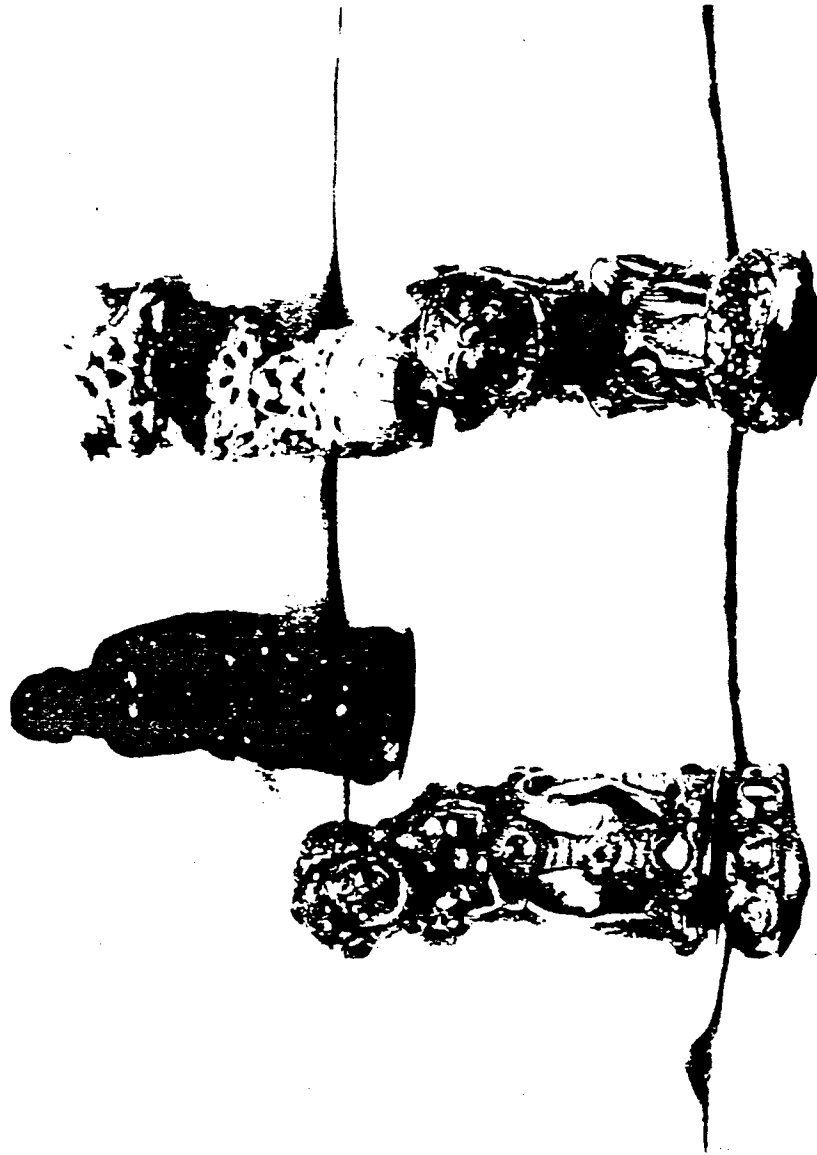


Photo L. J. F. F. F.

8. Balinese *kris* hilts.

IV. THE HILT.

The blade is fixed into the hilt by forcing the hot tang into the hole prepared for it, and filled with glue (*qabong*) made of damar and oil. In modern days gramophone records, crushed and melted, are used, or a piece of rag is twisted around the tang; but in the latter case the *kēris* is not fit for use.

A *kēris* hilt is usually of wood, but metal, ivory or bone are also used (see Plate 9).

Most *kēris* have hilts carved in the shape of figures. Since all old *kēris* that are *bērtuwah* are thought to have an indwelling spirit (*sēmangat*)¹ I fancy that a carved hilt would be considered more or less likely to please this spirit. Now Islam forbids the making or use of images; and as the influence of Islam grew, the use of images was discouraged; but the feeling was that they were lucky, and so, disguised enough to fulfil the letter of the law, they were still used.

Plate 9 No. 6 shows a Malay *kēris* hilt where the figure is very distinct, but has no face. This omission is probably from religious motives, since, as it had no face it had not the image of a living thing; at the same time it had a body to be inhabited by a *sēmangat*.

Some *kēris*, especially those made in Bali and Madura, have most beautifully carved figures and hilts. These may be of wood, ivory, gold, silver or iron. The figures are usually grotesque of the *wayang kulit* type.

A *kēris* with a gold hilt is called *k. ulu kēnchana*, *k. harubi*, *k. mērubī* or *k. bawang sa-bongkol*. The Sultans of Malacca made a law that only people of royal blood might have gold hilted *kēris*, but as in later times this law was not observed, a gold sheath was substituted as the distinctive sign of royalty.

A metal cup on the hilt of a *kēris* is called *pōndongkok* (see Plate 16 No. 2).

¹ See p. 37.



9. *Kéris* hilts.

1. Wood. 2. Wood and metal. 3. Silver. 4. Ivory (elephant).
5. Ivory (fish). 6. Bone.

There are many types of hilt.

- (1) The *Sundang* (see Plate 10 No. 1)
- (2) The Bali type (see Plate 10 No. 3)
- (3) The *jawa dēmam* or *raja dēmam* (see Plate 10 Nos. 5 & 10)
- (4) The Patani type (see Plate 10 No. 6)
- (5) The Flower or Madura type (see Plate 10 No. 7)
- (6) The *majapahit* type (see Plate 10 No. 9)
- (7) The Bugis type (see Plate 10 No. 2)
- (8) The *bahari* type (see Plate 10 No. 8)

- (1) The *Sundang* type.

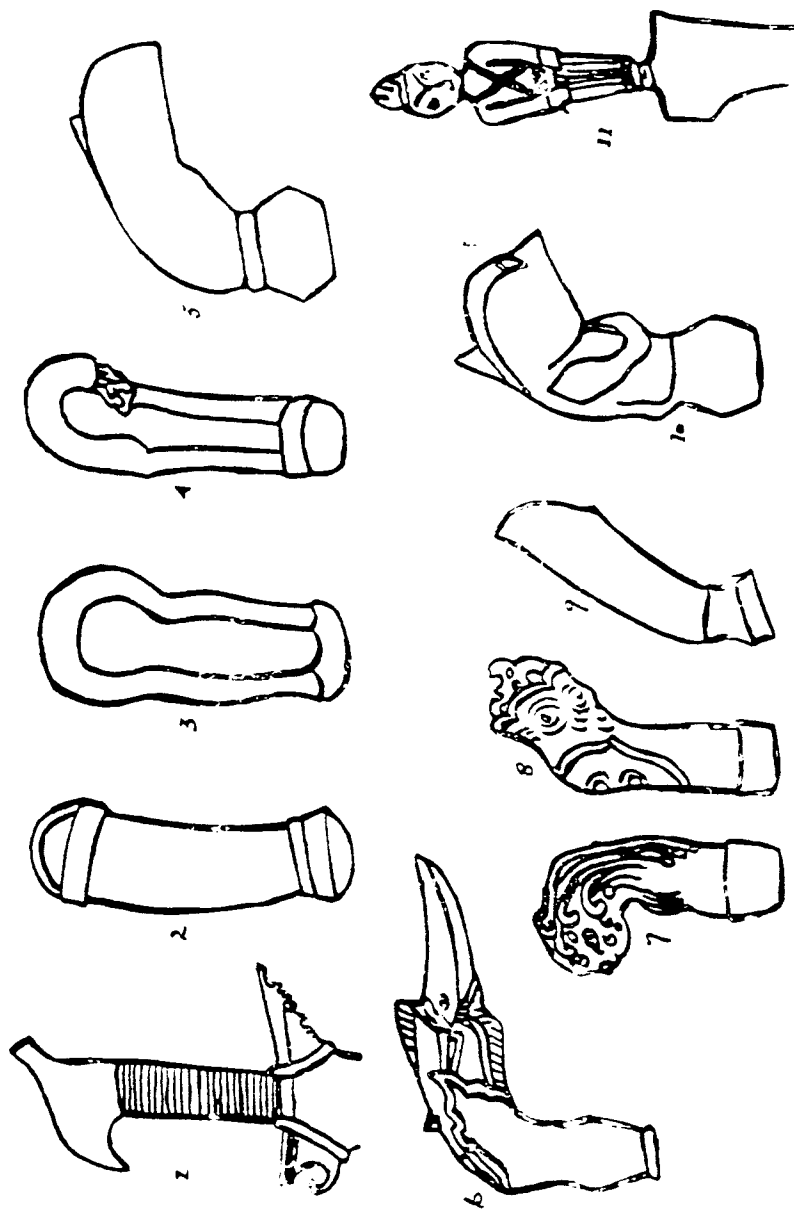
As the *kēris* became longer and heavier it was used to slash with and the hilt was changed to give a better grip. Also as Malay weapons are fixed to the hilts with a round tang, which is excellent for thrusting, but not for cutting, one or more silver bands (*sigi*) were put on to prevent the blade turning in the hilt. These are recognised as the distinguishing mark of the *sundang*.

- (2) The Bali type.

Many of the *kēris* from Bali have a figure of a god called Arana or Ravana for the hilt, obviously of Hindu origin. Others that are very old have a figure of a man or god who is obviously naked, almost phallic, and I think most likely this is a god.

- (3) The *jawa dēmam*.

The legend is as follows: A certain raja called his *pandai bēsi* and ordered him to make a *kēris* hilt that was unlike any other, or lose his life. The *kēris* maker could not think what to do, but as night came on, it grew cold and the raja who had fever (*dēmam*) pulled his *sarong* up, and hugged himself to keep warm. Then the *kēris* maker carved a hilt in his likeness. That, at any rate is the story; but I think the use of a figure is to give luck to the *kēris*.



1. *Sundang*. 2 & 3. Bali type. 4. Javanese type, pistol grip. 5. *Jawa dêmam* type, Sumatra. 6. Iatani type, *Indu p'kakai*. 7. *Madura flower* type. 8. *K. bakari*. 9. *Badek* hilt. 10. Northern type, *jawa dêmam*. 11. Detail of *k. majo pahit* hilt.

(4) The Patani type: *k. hulu pikakok.*

The hilt developed a big head with such a long nose that it has been mistaken for a kingfisher: but it is really intended to be human, and there will often be found tiny arms clasped round the body.

(5) The Flower or Madura type.

In the Javanese Flower type is often found a little head and arms. Sometimes only eyes and hair are shown.

(6) The *majapahit*.

This is the earliest type of *kēris* known, and has a hilt in the shape of a little man or god. Hilt and blade are forged from a single piece of iron.

(7) The Bugis type.

This is very plain, and is made so that the *kēris* can easily be used like a dagger (see Plate 10 No. 2) as well as with the true *kēris* grip.

(8) The *bahari* type.

The hilt of the *k. bahari* is of horn, usually beautifully carved. It is sometimes, though rarely, of silver, or fish ivory. In Johore a number of these are to be found, either with rough uncarved wooden hilts of the traditional shape, or with ordinary Malay hilts usually of the *jawa dōmam* type. They frequently have sheaths of the Northern Malay type but which have been made specially for them, as blade and sheath fit exactly. In these cases, it would appear that the original sheath or hilt has rotted, and the owner, through lack of skill, has made a hilt or sheath after his own ideas. It may be that an ignorant dealer has fitted a blade with a wrong hilt or sheath but I have known many Malays who cherish ancestral *k. bahari* to which these unusual accessories have been fitted.

Kēris hilts.

11. 1. *Jawa dēmam*. 1a. *Jawa dēmam* (Sumatran). 2. *K. bahari*. 2a. *K. bahari* (silver). 3. Bugis. 4. Javanese. 5. Madura. 6. Malay.
12. 1. *Hulu pēkakak*. 2. *Jawa dēmam*. 2a. *Jawa dēmam* (Sumatran). 3. *Majapahit*. 4. *Bahari*. 5. Madura figure type. 5a. Madura flower type. 6. Javanese pistol grip. 6a. Javanese jewel-studded copper-gilt. 7. Balinese figure. 7a. Same as 7, but of carved and painted wood.

V. THE SHEATH.

Sheaths are usually pegged together and glued. Some have the lower part bound with twine.

In modern times the *sampir* often works loose and, catching on the *ganja* comes out with it. One is told that this is intentional, and that the *sampir* is meant to form a guard, but there is not the slightest truth in this. Formerly the *sampir* was kept carefully glued in place, in order to prevent the sheath slipping through the belt and being lost. Formerly a *kēris* often had a loop of silk cord or *rotan* on the sheath by which it was attached to the belt (*tuli-tuli*). This might have a gold, silver or gilt button loop ornament, *batir-batir* (see Plate 17).

The principal types of sheath are:—

(1) The Northern type.

(2) The Balinese type.

(3) The Madura type.

(4) The *bahari* type.

(5) The Bugis type.

(6) The Javanese type.

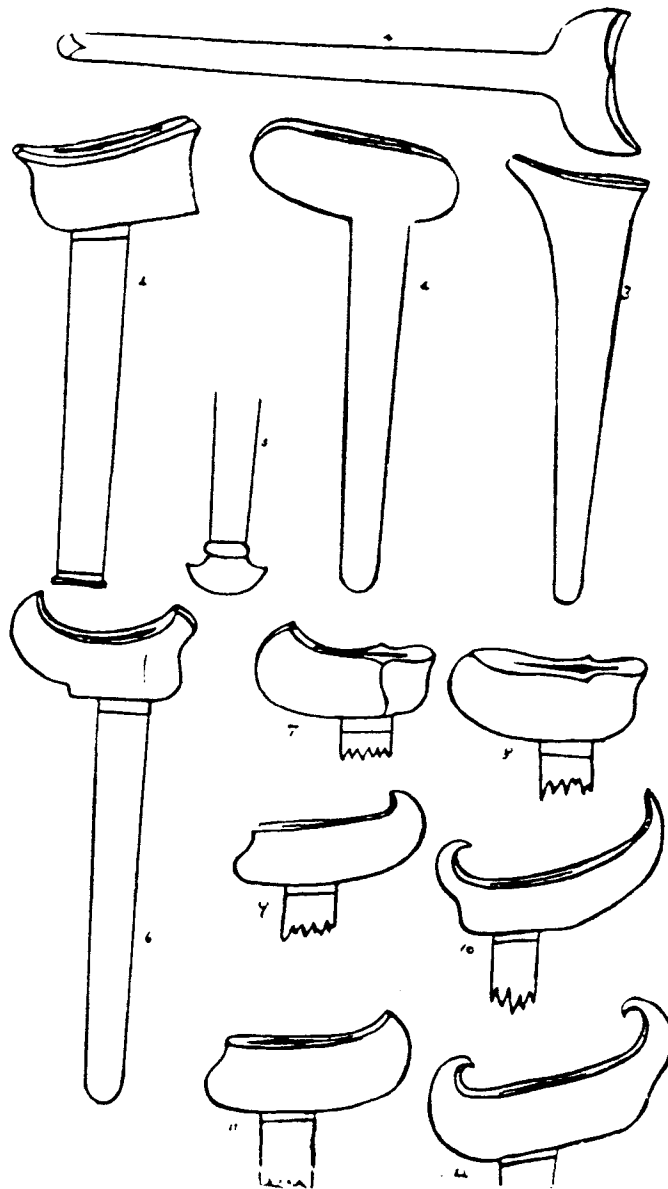
(7) The Kélantan type.

(1) The Northern type.

This comes from Perak and Malaya generally, had rather a plain cross-piece (*sampir*) with square top edges. The lower end of the sheath (*buntut*) is square and often made of fish ivory.

(2) The Bali type.

The *sampir* and lower end are usually rounded (see Plate 13 Nos. 2 and 3). If the lower part of the sheath (*buntut*) is encased in metal it is called *buntut pëndok*.



13. *Kēris* sheaths.

1. Northern type: square *sampir* and *buntut*; if *buntut* as No. 5. Bugis. 2. Bali and Madura type. 3. Bali type. 4. *K. bahari*; if cased in silver often has square *buntut* as No. 1. 5. Javanese type. 7, 8, 9, 10 and 11. Javanese. All have rounded *sampir*. 12. Kēlantān. Has rounded *buntut* unless cased in silver, when it is square as in No. 1.

(3) The Madura type.

This often has a round grotesque face on the *sampir* (see Plate 13 No. 3).

(4) The *bahari* type.

The tip is usually rounded (see Plate 13 No. 4) but if cased in silver often has a square tip as in Plate 13 No. 1.

(5) The Bugis type.

See Plate 13 No. 5.

(6) The Javanese type.

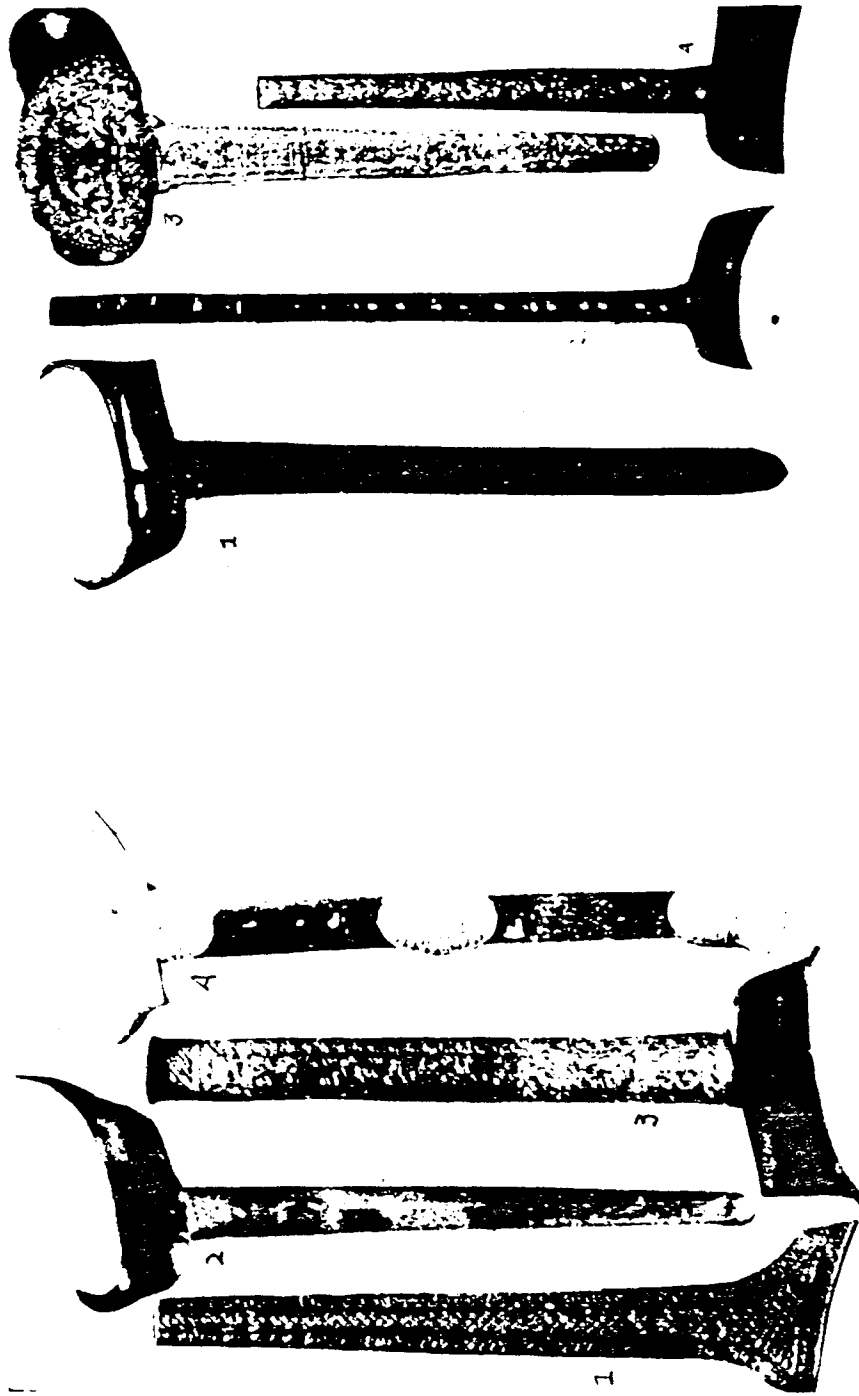
This has a flamboyant *sampir* with a rounded tip. It often has the sheath enclosed in metal, sometimes with a slit down the front to show the wood of the sheath. This slit may be filled in with tortoise-shell. If a metal sheath has no slit it is called *buntu*; if it has a slit, *tapeh*; if the slit is closed at the top *sĕlarak*.

(7) The Kĕlantan type.

This is very like the Java type. The tips of the *sampir* are inclined to be more curved. These sheaths are often made of a single piece of wood without a join. (See Plate 15 No. 1).

Many sheaths are encased in silver very beautifully worked. These are often made for sale to Europeans; and there is quite a trade fitting *kĕris* blades with silver sheaths for this purpose. If a weapon has a poor blade, a poorly carved hilt and a silver sheath, avoid it.

To the Malay the blade is the most important thing, then the hilt, and lastly the sheath. If he has the money he will have a good hilt before he puts silver on the sheath. A man may be hard up, and put a poor blade in a good sheath in order to sell at a high price.



Këris sheaths.

15. 1. Kelantan. 2. *K. bahari*.
3. Madura. 4. Northern.

14. 1. Balinese. 2. Javanese.
3. Northern. 4. Bugis

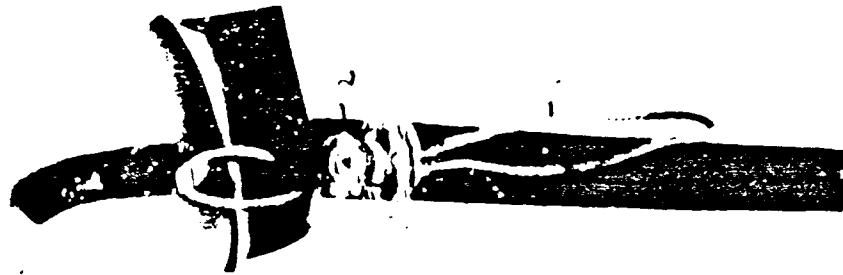
Avoid all Malay silver, *kēris* sheaths or otherwise, that has a design of two crossed *kēris*, or a *kēris* and a sheath crossed. That is to catch globe trotters and is nearly always made by Chinese, though Kēlantan Malays have copied it from them in the past few years. They are made to sell only to Europeans.

A gold casing is called *k. tērapang* if it only covers the lower part of the sheath leaving the *sampir* exposed; if this is also covered it is called *k. tērapang gabus*. Gold sheathed *kēris* were the prerogative of royalty in Malacca.

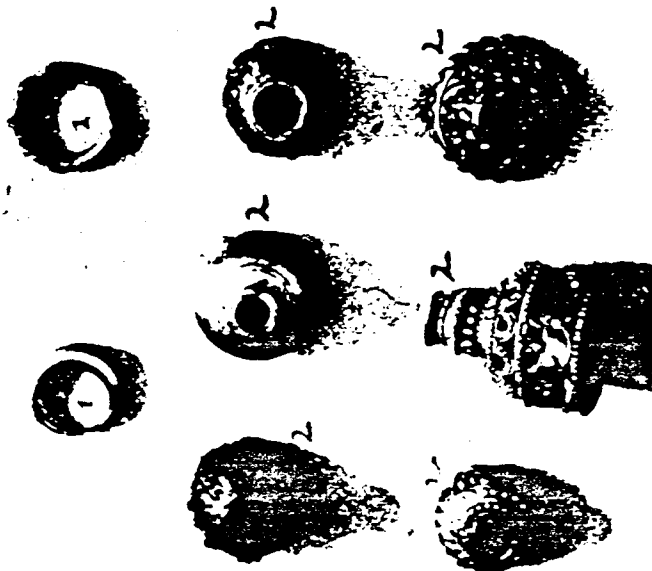
KĒRIS RINGS.

Chinchin mēlawan or *chinchin panchar kēnyang*. (See Plate 16 No. 1).

If a *kēris*, especially one of the short hilted type, struck something hard (e.g. a bone) the hand was likely to be injured by contact with the top of the *aring*. A large ring was therefore worn on the forefinger: any large ring would serve but special rings were made with one side very thick. These are becoming rare and are worth collecting.



17. 1. *Tuli-tuli*.
2. *Batir-batir*.



16. 1. *Chinchin mēlaccan*; *kēris* rings.
2. *Pēdongkok*.

VI. CLASSIFICATION

One is shown a flimsy fish sting set into a handle, a large sword, a sort of rapier, and various double and single edged daggers and all sorts of intermediate shapes and told that they are all *kēris*.

It must be remembered that weapons are apt to change in 2,000 years with new methods and wants. English swords have changed as much in the same time, and the various stages in the evolution of the *kēris* can be clearly seen.

According to Malays there are five classes of *kēris*.

- a. Those from the Northern States of Malaya and Patani.
- b. Those from Rembau.
- c. Javanese.
- d. Bugis.
- e. Sumatran.

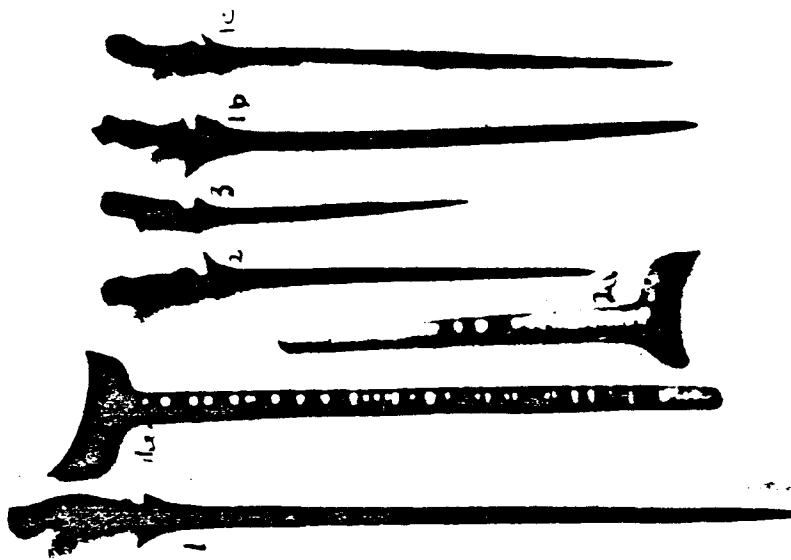
They are said to classify them according to:

- (1) The *pamor*.
- (2) The iron.
- (3) The shape of the blade.
- (4) The hilt.

They recognise however that an old *kēris* has probably had many hilts in its time.

All Malay weapons if made of metal are divided into three classes, *bōrpamor* if damascened or laminated, *mēlola* if plain steel, and *bōsi bari* if rough steel (like sandpaper).

In practice, the Malays to whom I have shown my 400 *kēris* seem to be guided by the shape of the hilt and sheath. A *kēris* with a Javanese hilt was said by one Malay to be Javanese, although six months before he had recognised



18. 1 & 1a. *K. panjang and sheath.*
1b & 1c. *K. panjang.* 2 & 2a. *K. alang.*
3. *K. pendek.*



19. *K.ris smpara.*

the same blade as Bugis, because I showed it to him with a Bugis hilt; or Patani, if I showed it to him then with a Patani hilt. Patani *kēris* with *java dōmam* hilts will be said to be Javanese because the Java and Patani sheaths are very much alike. I have no doubt there are experts who can tell the *kēris* by the iron, etc., but as each Malay I have consulted during the last thirty years has told me different things about the same *kēris* I am puzzled.

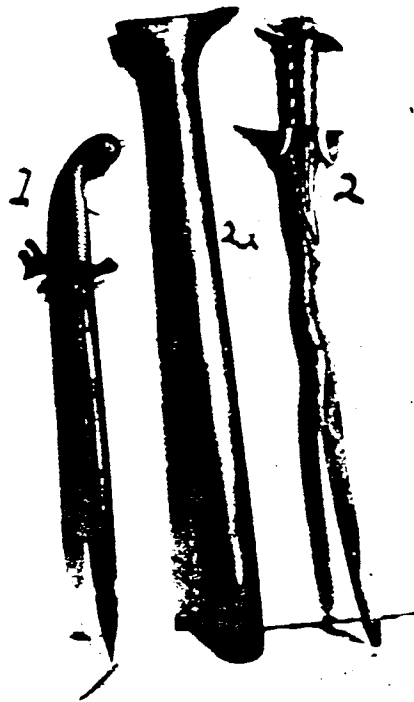
Many smell a blade saying that they can tell where a *kēris* is made by the smell. Others put it to the ear, and say that the blade will tell where it was made, if the listener has the proper power. They do not ring the blade, but hold it to the ear and listen to the sound they say it makes.

It may be possible for some of them to tell the origin of an individual *kēris* by occult means, but I have tried marking the blades and putting different hilts on, and the answers are always according to the hilt, sheath, etc.

There are said to be masters who will speak to the *kēris* saying in turn all the likely names of the places at which it may have been made and at the proper name the *kēris* will stand up; but I have not yet been able to find such a master.

I think the best way to list *kēris* is as follows:

- (1) *Kēris sēmpana*. The ordinary *kēris*, straight or wavy.
- (2) *Kēris panjang* or *k. bahari*. The Sumatran rapier *kēris* (execution *kēris*).
- (3) *Sundang* (the Malay broadsword).
- (4) *Tumbok lada* (pepper crusher) so called from the shape of the hilt.
- (5) *Budek*.
- (6) *Kēris majapahit*, which is Javanese.



20. 1 & 1a. Straight *kalis* and sheath. 2. Same as 1. 3 & 3a. *K. sêmpana keling* and sheath. 4 & 4a. *Kalis* of 5 waves and sheath: *k. sêmpana* or *k. parang sari*. 5. *Kalis* of 7 waves, names as 4. 6. *Kalis* of 9 waves: *k. chërila*. 7. *Kalis* of 13 waves: *k. tambang sêrai*. 8. *Kalis* of 15 waves, name as 7. 9. *Kalis* of 31 waves.
21. 1. *Kalis* with pistol barrels (see text). 2 & 2a. *Sunding* and sheath.

(7) *Kêris pichit* (finger pressed *kêris*).

(8) *Kêris ikan pari*.

(1) This is called by many names: as *kêris sapukul* if straight, *kêlok* if wavy. The waves (*lok*) in Malay *kêris* are always uneven in number, every wave on each side is counted: so a *kêris* with a single bend is counted as having three *lok*. If it has three *lok* it is called *kêris sêmpana keling*, if five or seven, *k. sêmpana* or *k. parong sari*. If nine or more *kêris chërta*. If a *kêris* has thirteen or fifteen *lok* it is sometimes called *kêris tambang sêrai*.

I have a *kêris* with thirty-one waves, which is the greatest number I have seen, but Leonard Wray speaks of one with forty-seven.

(2) *K. panjang* or *k. bahari*.

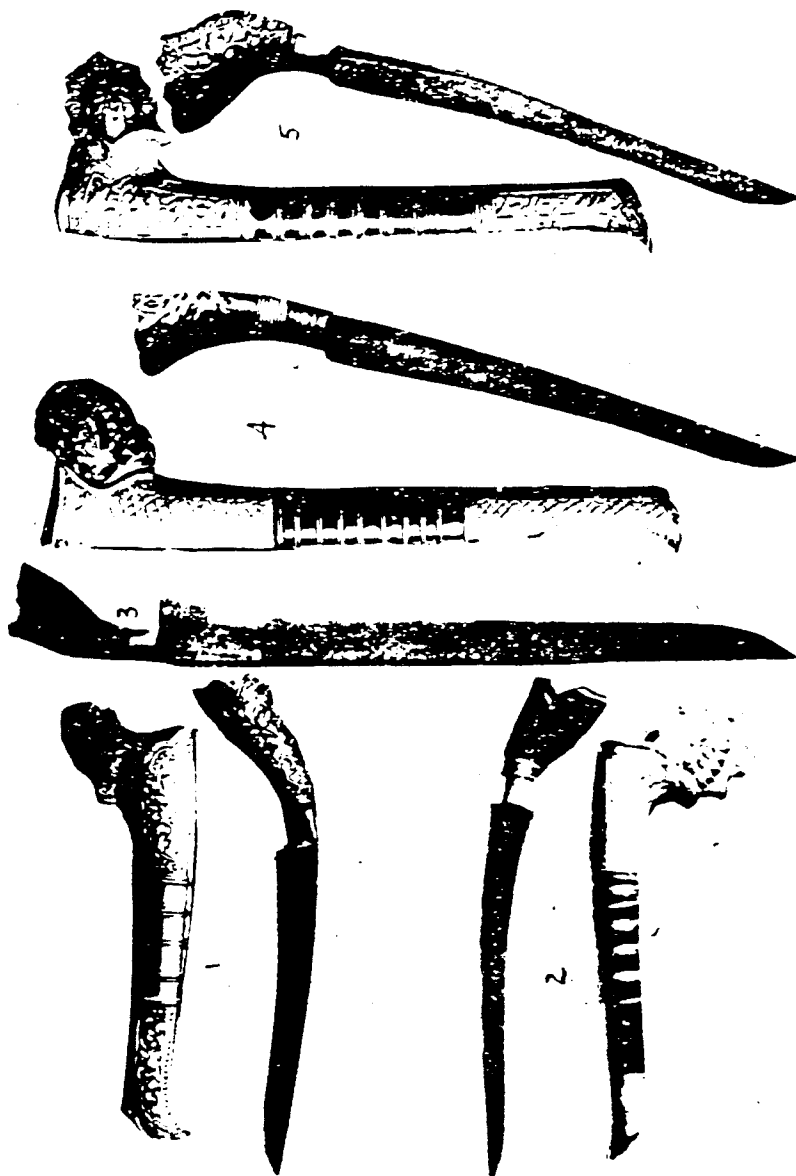
This is a Sumatran rapier *kêris* called the execution *kêris*. If long it is called *k. panjang*, if medium *k. alang*, and if short *k. pendek*.

It has a characteristic hilt (see Plate 18) and one can usually be certain that it comes from either Sumatra or Mênangkabau, the people of which are Sumatran. It was made primarily for fighting and was used only incidentally for executions.

The usual Malay mode of execution was *salang* or slaying with a *kêris*. The victim was made to squat and the executioner drove the *k. panjang* from a certain spot (*têmpat penggalan*) inside his collar bone down into his heart. This execution was carried out quickly or slowly according to the sentence. The *kêris* was driven through cotton wool so that the blood was soaked up, since only the ruler could cause blood to be shed.

¹ Another method of execution was strangling (*kujut*) with a cord or bow-string. The term *kujut* is sometimes used for hanging by pulling the body upwards instead of in the modern way of breaking the neck by the drop.

² Executions were sometimes carried out by blowing from a gun, *bunuh di-mulut mēriam*.



22. *Tumbok lada*.
 1, 2, 4 & 5. Silver mounted *tumbok lada* and sheaths. 3. 18 in. *tumbok lada*
 with wooden handle.

(3) *Sundang*.

The *sundang* is two edged and may be straight or sinuous. It has the *ganja*, *oring*, and other features of the *kēris* but has its own peculiar type of hilt and has almost lost its point. It has the *lambai gajah* and *bēlalai gajah* q.v. (See Plate 21 No. 2).

In the Philippines it is simply called a *kēris*.

(4) *Tumbok lada*.

The *tumbok lada* has a slightly curved blade, with a single edge on the concave side of the blade. The hilt is always in the same plane as the blade instead of at right angles to it, as with the true *kēris*.

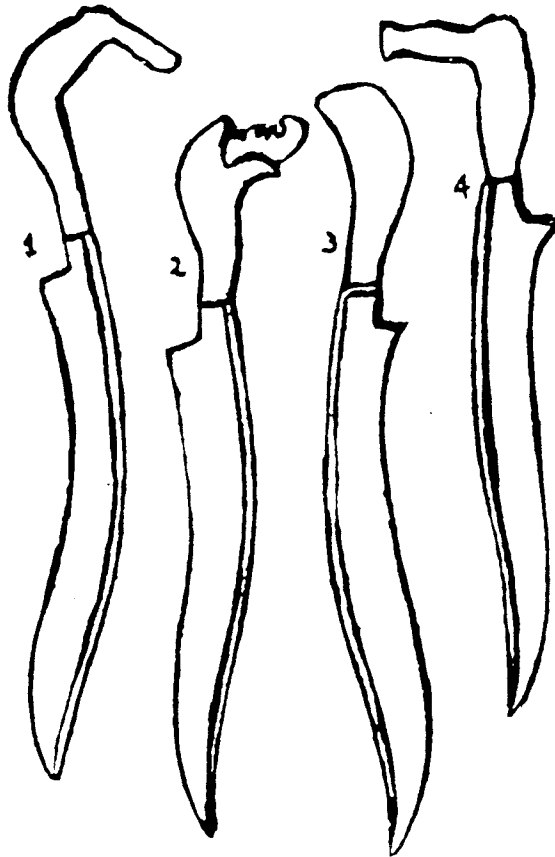
It is intended primarily for stabbing, as is a *kēris* proper, but is also used as a knife. It is usually from six to ten inches long, but I have specimens eighteen inches long. (See Plate 22 No. 3).

The hilt is distinctive and is usually thought to give it its name. *Tumbok* means to crush or pound. Some people say that the shape of the hilt resembles the pestle used to crush pepper corns; others say that the victim when stabbed in the stomach with a *tumbok lada*, has a burning sensation as if he had eaten pepper. I think this is perhaps an understatement.

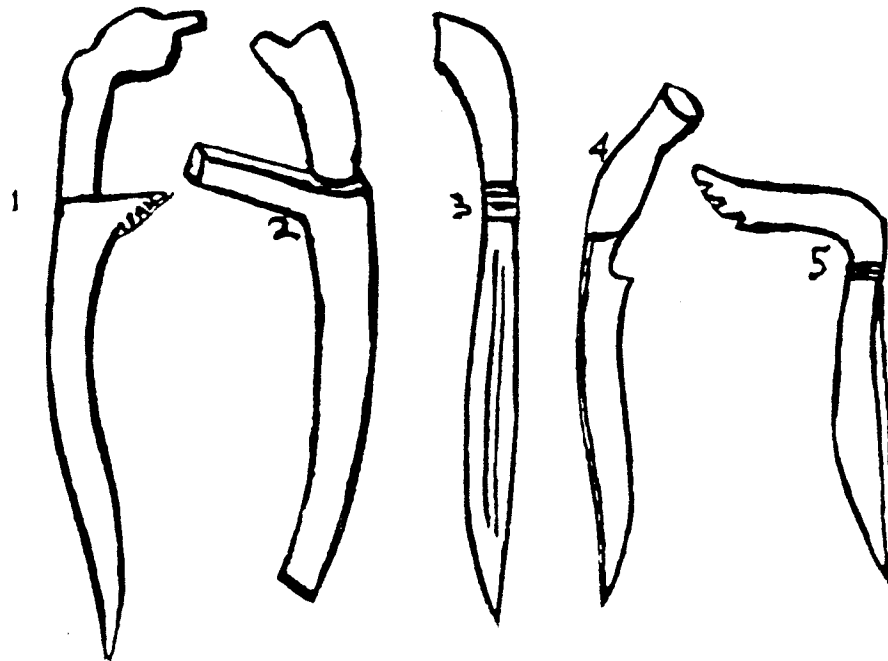
In Patani, a *tumbok lada* is called a *badek*. Also many Malays shown a knife the name of which they do not know will call it *badek*.

In Mēnangkabau and Negri Sembilan where the wearing of the *kēris* is limited to the major chiefs, the *tumbok lada* is the ceremonial weapon of minor chiefs. In Perak and Selangor it is smaller and rather despised as a woman's weapon, 'a pepper crusher,' and associated with underhand blows, being easily hidden and used unexpectedly against the softer parts of the body.

Sewar: a *tumbok lada* with a different hilt but used in the same way, i.e. for thrusting. (See Plates 23 & 24).



23



24

23. 1 & 2. *Renchong achik*. 3. *Sewar*. 4. *Renchong*.

24. 1. Sumatran *sewar*. 2. Sumatran *sewar* in sheath. 3. Sumatran *badek*.
4. Sumatran *sewar*. 5. Javanese *badek*.

The *renchong achoh* is also a *tumbok lada* with a different hilt. It is also worn as a dress weapon in places where a *kêris* would not usually be worn; but it can be used with great effect as a ripping knife. (See Plate 23).

(5) *Badek*.

This type of *kêris* is really a dagger with a hilt in the plane of the blade, and not at right angles to it, as in a true *kêris*. It has a small, straight, usually single-edged blade, with a straight or concave edge. (See Plate 26).

It differs from the *tumbok lada* in that the blade is of even width, while the *tumbok lada* tapers to the point. The hilt also, is of a different type. The *tumbok lada* has a wide back in section like an old-fashioned razor, while the *badek* in section is like a table knife.

The *badek* while usually single edged has sometimes a false edge, and is occasionally two-edged. The *tumbok lada* has only one edge.

(6) *K. majapahit*.

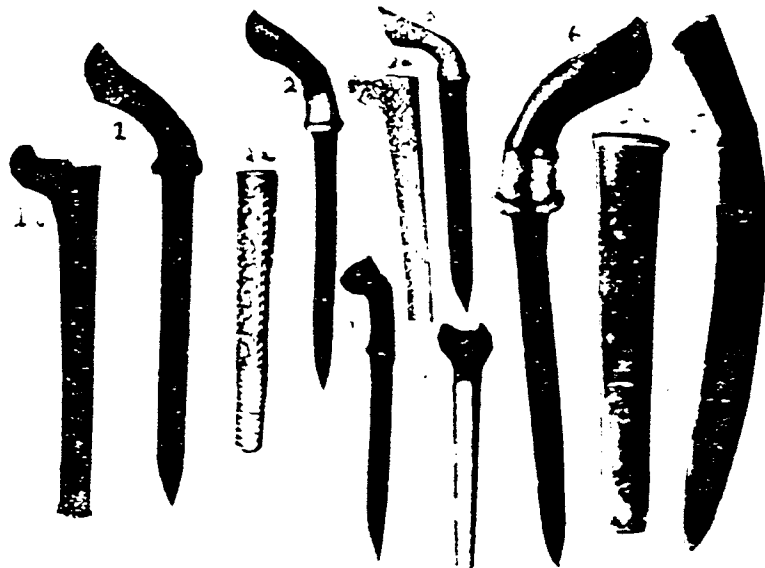
The type called *majapahit* is the earliest metal *kêris* known. The traditional form is a straight narrow thin blade of black iron.

The name suggests that it came from Majapahit in Java, the little state that conquered most of the Malay world in the 13th century; but Dr. van Stein Callenfels, the Dutch archaeologist, tells me that it belongs to the earliest iron age in Java about the 7th century A.D. and that scarcely anything is known about it.

Malay writings say it should be shaped like, and as thin as, a blade of *lalang* (coarse grass). The blade and guard are forged of a single piece of iron (*ganja iras*). The hilt is a little figure of a man with a more or less bowed head, usually wearing a hat or some sort of headdress. Some Malays say that this figure can be male or female, the big ones being male and the small ones females; others say that those showing the necklace are male and those without,



25



26

25. 1 & 1a. *Swar*. 2 & 2a. Sumatran *tumbok lala* and sheath. 3 & 3a. *Renchong Acheh* and sheath. 4. *Swar*.
26. 1 & 1a. *Badek* (old) and sheath. 2 & 2a. Silver mounted *badek* and sheath. 3 & 3a. Silver hilted *badek* and sheath. 4. Unusual type of hilt and sheath. 5 & 5a. Old *badek* and sheath. 6. *Badek*.

female. All agree that they are very poisonous, the usual saying is, 'the depth of the white of a nail is enough to kill with a *majapahit*.' It is said that the poison is in the iron and that the *kêris* does not need to be poisoned. It is possible that 600 years' rust is in itself poisonous.

Some of them seem to date from a time when iron was a rare and precious thing. I have several whose length averages $4\frac{1}{2}$ inches of which the blade is $3\frac{1}{2}$ inches and the handle is $1\frac{1}{2}$ inches. They range from this up to 10 inches in length.

When iron became more plentiful *kêris* were made bigger; but that all early *kêris* were small is, I think proved by the fact that the name of Sang Puna is recorded in Malay history as that of the first smith to make *kêris* $3\frac{1}{2}$ palms in length.

Some are quite heavy and sturdy but the blades of the older ones are thin and flimsy. However, used as the *k. ikan pari* is used, a quick jab and withdraw, while the poison does the work, they would be very deadly. They must have been used to thrust and withdraw as a rapier is used; any sideways strain would have broken the thin blade as it would that of a *k. ikan pari* q.v. The Malay is quick and agile and the rapier type of weapon is ideal for him.

Kêris majapahit are supposed to bring luck to their owners, but some say a *kêris majapahit* is only lucky if it is acquired by inheritance or by chance; that luck is not acquired with a bought *kêris*.

A famous *pawang*, Salleh, tells me that a *k. majapahit jantan* (male) was made by a male smith. When finished it was tempered by being made red hot and cooled by being drawn under his armpit, then thrown forward into water. A *k. majapahit pērēmpuan* (female) was made by a female *pandai* and received its final tempering, by being drawn between her *vulva* and thrown backwards into water. The *pandai* are unhurt which is considered proof that they are real *pandai*.

It is generally agreed that a *kêris majapahit* is only lucky if the *sēmangat*



27



28

27. 1. Early *k. majapahit*. 2. Slightly later *k. majapahit*. 3. Later and heavier *k. majapahit*. 4. Later and sinuous blade. 5. Unusual variant. 6. Early *k. pichit*. 7. Later *k. pichit*. 8. *Pichit* with *majapahit* hilt (possibly a forgery).
28. 1. Rare type *k. pichit*. 2 & 3. Tréngganu forgeries of *majapahit-pichit*. 4. Detail of *majapahit* hilt.

likes the owner and that the *kēris* must be treated with great respect. *K. majapahit* are also said to banish all fear: to confer immunity from jungle dangers since elephant, tiger and *śēladang* will turn tail if such a *kēris* is drawn. Other qualities attributed to a *k. majapahit* are: that it will rattle (*kolak-kalak*) in its sheath to warn the owner of danger; that it will guide the hand when fighting; and even that it will jump out of the hand and fight of its own volition; and that the wearing of such a *kēris* will render its owner invulnerable¹.

(7) *Kēris pichit*.

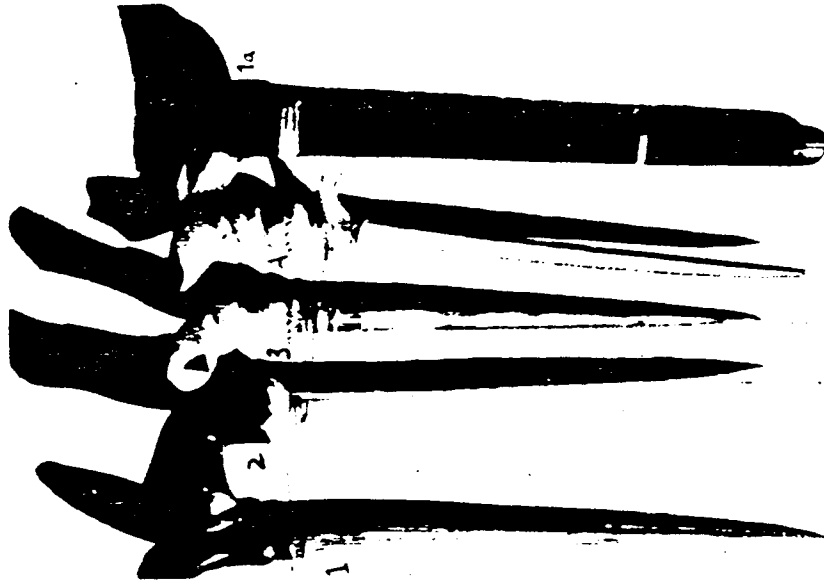
This is a *kēris* supposed to have been shaped by finger pressure. Like *k. majapahit* it is *ganja iras* (i.e. blade and guard in one) though the guard is so small as to be negligible. These *kēris* exist in numbers. They are all very broad and thin, having dents on one side, and slight corresponding bumps on the other; these are exactly the shape and size of finger marks. It is as if they had been made of wax and had been pinched with finger and thumb down the blade. Malays believe that certain *pandai*, saints, kings or other super-naturally gifted beings had the power to mould iron with their fingers. '*Jikalau besi pun di-pichit-nya, mēnjadi lilin.*' 'Were it steel and be pinched it, it became wax in his hand.'

'Suru' is the name ascribed to the traditional maker.

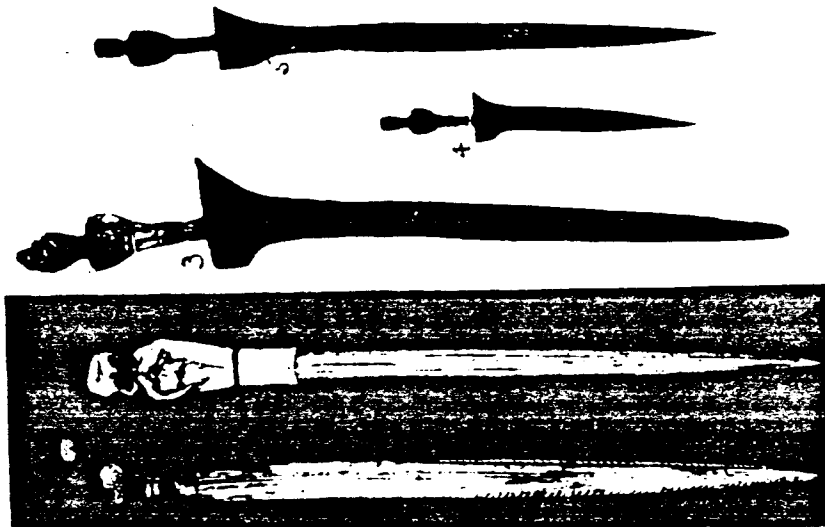
On examining *k. pichit* it is clear that the blade has been made first in the ordinary way: it is probable that the dents were then made with a round headed punch. On the other hand the iron is so thin, that I believe it is quite possible for a man who was used to working with that metal, and whose thumbs and fingers were hardened to dip his hands in oil and quickly pinch these dents in. Such a feat would be no more wonderful than firewalking. It is said that many professional conjurors use on their hands a mixture of camphor and styrax dissolved in spirit, and can then handle red hot iron with ease. The *pandai* may have known some such preparation.

Out of ten *k. pichit* I have only two that are thick enough to be used as *kēris*; the others, being not much thicker than tin, would bend if used with any force, so I conclude that they were used principally as talismans: but of course

¹ See *Invulnerability*, P. 128.



30. 1, 2 & 3. *K. ikan pari*. 4. *K. ikan pari* with *ganja* of horn. 1a. Sheath of No. 1.



29. 1. *K. ikan pari*. 2. *Ikan pari* sting, with cloth handle. 3, 4 & 5. *K. majapahit*.

they may have been poisoned and used in the same way as *k. majapahit* and *k. ikan pari*, q.v.

K. majapahit showing *pichit* marks are known but I believe these are Javanese, made after 1500 A.D. There are also imitations of the above with thick heavy blades and all sorts of lucky marks (including *pichit*) hammered in, which come from Trëngganu. (See Plate 28 Nos. 2 & 3).

(8) *Këris ikan pari*.

The *k. ikan pari* which, I have stated elsewhere, is probably the origin of all *këris*, is so good that in modern times it is still used and valued highly. Dr. Gimlette in his book: *Malay Poisons And Charm Cures*, speaks of it as being used in assassinations, and I have been told that it is still often used in the north with lethal effect; since two or three of the barbs remain in the flesh, carrying the poison with them.

When examining a specimen that is known to have killed a man, I removed the hilt and found the blade sharpened to facilitate its insertion in the hilt, exactly resembling a ray sting, pointed at each end, which was discovered in the excavations at Sëlingsing, Përak. (See *Journal F.M.S. Museums* 1932 *Plate* XLI fig. 2). The people of Sëlingsing lived in the 6th century. They knew iron and could make wooden handles. I have no doubt this was a *këris*, the handle of which had rotted away.



31. *Kēris naga*, showing dragon's body and head. Inscription shows it as having belonged to Sultan Muzaffar Shah of Malacca. (XV. century).

VII. VARIOUS.

A single *kēris* may be of several varieties: in fact, to name some *kēris* correctly is like the blazoning of a coat of arms by a herald. For instance, if a *kēris* blade is set at a slight angle to its hilt, it may be called *k. jalar jantan* (see Plate 38 Nos. 1 & 3). This *kēris* is also *k. sēmpana keling*, *k. bōrpamor*, *k. hulu gading*, *k. jawa dēmam* (because of its hilt) and *k. sigi* because of the metal bands on its sheath.

Among Javanese varieties are:

K. bērijol, a plain, short and straight Javanese *kēris*.

K. pasupati, a small bladed *kēris* carried by women. According to Javanese legends, Saputram, the first King of Java, was said to have been born with one of these *kēris* in his hand or by his side.

K. choban, having twin grooves down the blade near the hilt, bearing a needle like projection down the centre. This is found also in Kēlantan *kēris*. Often in old *kēris* of this type the grooves have rusted through, as in Plate 38 No. 4: in this case the *kēris* is usually said to have become *bōrtuwah* (lucky).

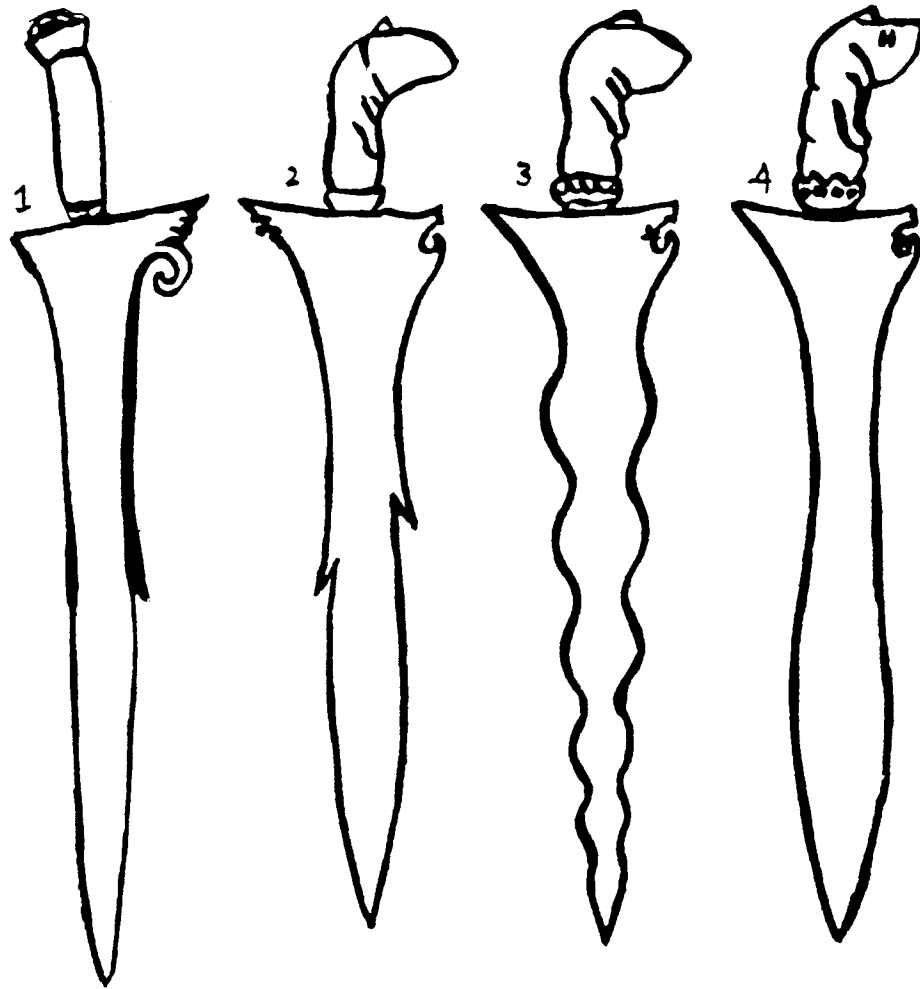
A *kēris* with a large *aring* is Javanese.

From the Northern Malay States and Patani come the following:

K. bēsi bari, a *kēris* without *pamor* but with a rough surface like sandpaper.

In Kēlantan also they make a *kēris* with a straight groove down the centre of each side, no *pamor* and a number of waves (made by grinding and not by bending). It seems to have no particular name.

From Patani comes the *k. ulu pōkakak*, with the kingfisher hilt. According to books this type is also called *k. tērajang* because it is often so long that the



32. 1. Bali *kēris* with false edge and reversed *bélalai gajah* on pointed side of *ganja*. 2. *Bango dolog* (Javanese). 3. *Bendasegada* (serrated, not sinuous). 4. *Kalamisana*.

sheath has to be kicked up and the *kēris* drawn over the shoulder. I could never get anyone to do this for me, though they had heard of it in Kēlantan. If worn in the belt this *kēris* can easily be drawn like a sword; but I suppose in former times there was some trick in drawing it over the shoulder which placed one's enemy at one's mercy. (See Plate 33).

If a straight *kēris* has no *aring* but is fretted under the *silang* or pointed at the end of the *ganja* it is peninsular. (See Plate 40 No. 2).

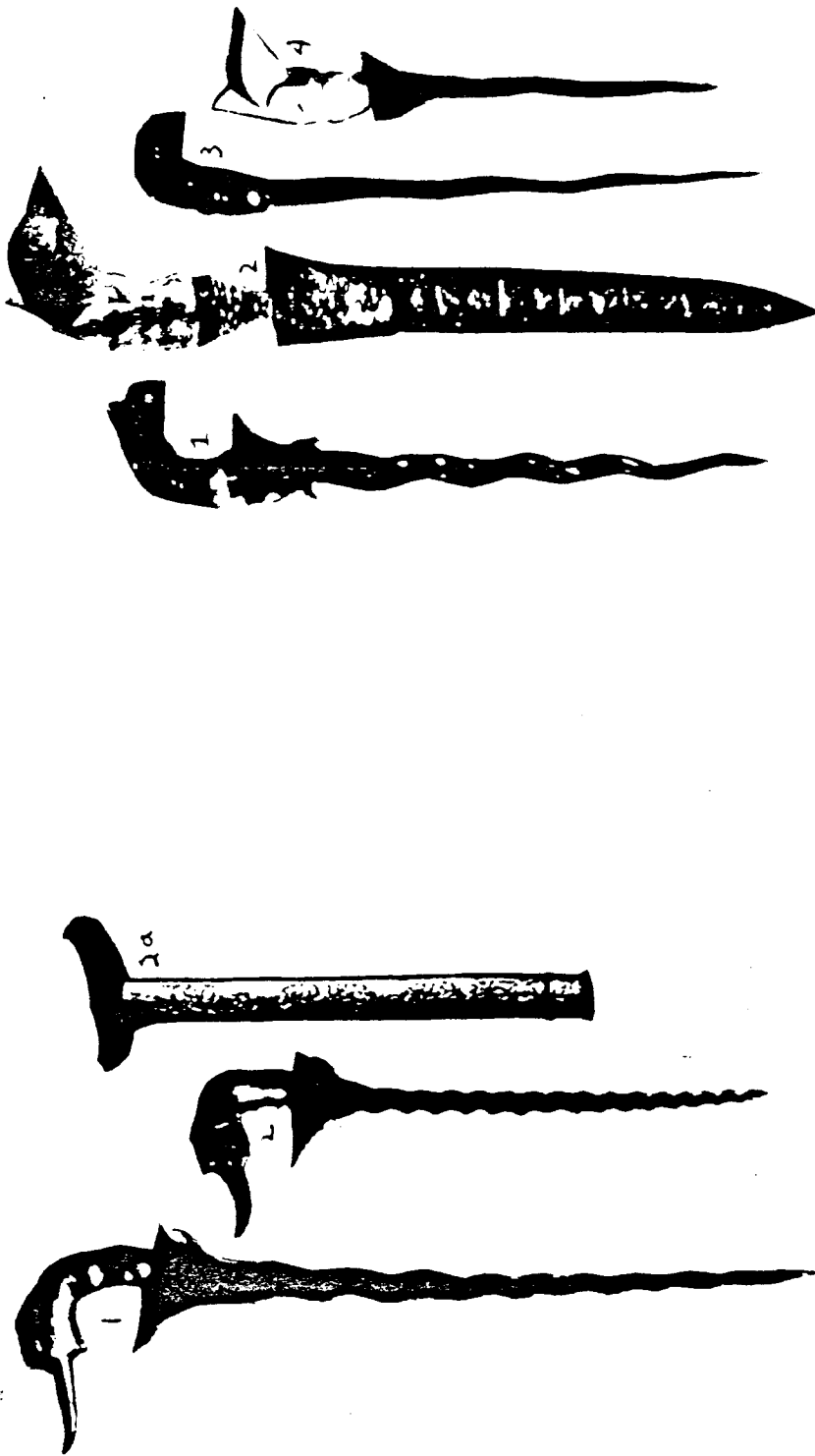
When the blade and the guard are in one piece the *kēris* is called *k. ganja iras* but many *kēris* claimed to be *ganja iras* are ordinary *kēris* that have lost their *ganja*. (See Plate 38 No. 2).

Daga is a small *kēris* used in the Philippines, it has a guard instead of a *ganja*. The name comes from the English word 'dagger.' (Plate 39 No. 7).

If the *kēris* has a rounded point like a table knife it is called *k. buah bēka* or *k. buah bungkal* (rare) (see Plate 34 No. 2). Practically all *sundang* are *buah bēka* but ordinary *kēris* are also made in that form, why, I cannot find out, as it must impair their use as weapons. They may of course have been made to give to children or people who were mad and who had to have *kēris* as a ceremonial adjunct but were given ones that would not do much damage.

If trowel shaped, a *kēris* is called *k. sudu bēkang* (rare).

K. tētērapan has a hollow along the blade to let air into the veins and so make a more deadly wound.



34. 1. *K. sĕmpang*, bronze blade pierced.
 2. Heavy bladed *kĕris*: blade incised with cabalistic signs.
 3. Stiletto-shaped *kĕris* without *ganja*.
 4. Stiletto-shaped *kĕris* with *ganja*.

33. 1. *K. tĕrajang* (*hulu pĕkakak* hilt).
 2. The same. 2a. Sheath of No. 2.

VIII. LEGENDS AND SUPERSTITIONS.

There are innumerable superstitions about the *kēris*, it is impossible to give them all. Certain proportions are considered lucky and to have them is a great virtue in a *kēris*. There are various ways of testing this.

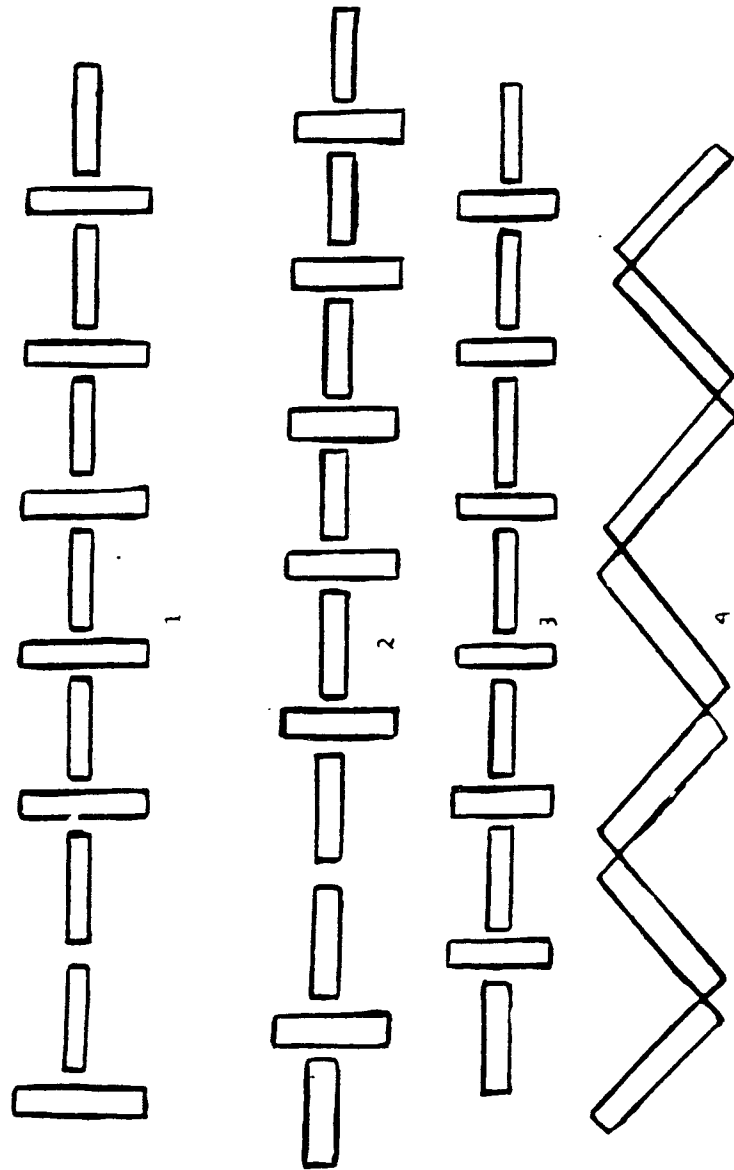
First by measuring the blade, usually with a strip of palm leaf: the total length is measured from *ganja* to point, the palm leaf is cut to this length, then folded exactly in half, and one half length of the blade thus marked on the *kēris*. The palm leaf is then cut into pieces, each piece being the exact width of the blade at the marked point. If the proportions are perfect there should be no leaf left over: i.e. the width at the centre should be an exact multiple of the length of the blade. If there is less than a third of a piece left over, the *kēris* is fairly good, if there is more than a third, it is *chēlaka* (unlucky).

Another way is to fold the length of the leaf into three and measure the blade at one-third from the point in the same way. After making either of these tests, the slips are put on the floor in the form of a *kēris*. If they appear as in Plate 35 No. 1 (i.e. an odd number) the *kēris* is lucky, but if as in Plate 35 No. 2 (i.e. an even number) the *kēris* may turn against its owner.

Spears are measured in this way also. The proportions in this case do not matter, but the pieces of the palm leaf are put into the pattern shown in Plate 35 No. 3. Odd numbers are again lucky but in this case a point at each end is good.

For *parang*, swords and cutting weapons generally, the proportions do not matter: but they should be measured and the pieces of leaf arranged as in Plate 35 No. 4. In this case, however, an even number is lucky.

Another way is to measure the *kēris* into thirds with a palm leaf, and at each third to measure the width of the blade into leaf chanting: ' *pēnyakit, kapitan, pērēmpuan* ' (sickness, captain, lady) as a child says: ' Tinker tailor, soldier, sailor.' This chant is called *sēloka*. If the measurements end at *pēnyakit*, it is unlucky:



35. Strips of palm leaf arranged for *k'ris* measurement (see text).

if at *kapitan* it is lucky, as this means strength or success: *pōrēmpuan* mean success with women, but induces weakness. For a warrior *kapitan* at all three points is good. A young buck would like *kapitan* at two points and *pōrēmpuan* at the other, as then he would succeed in love and war.

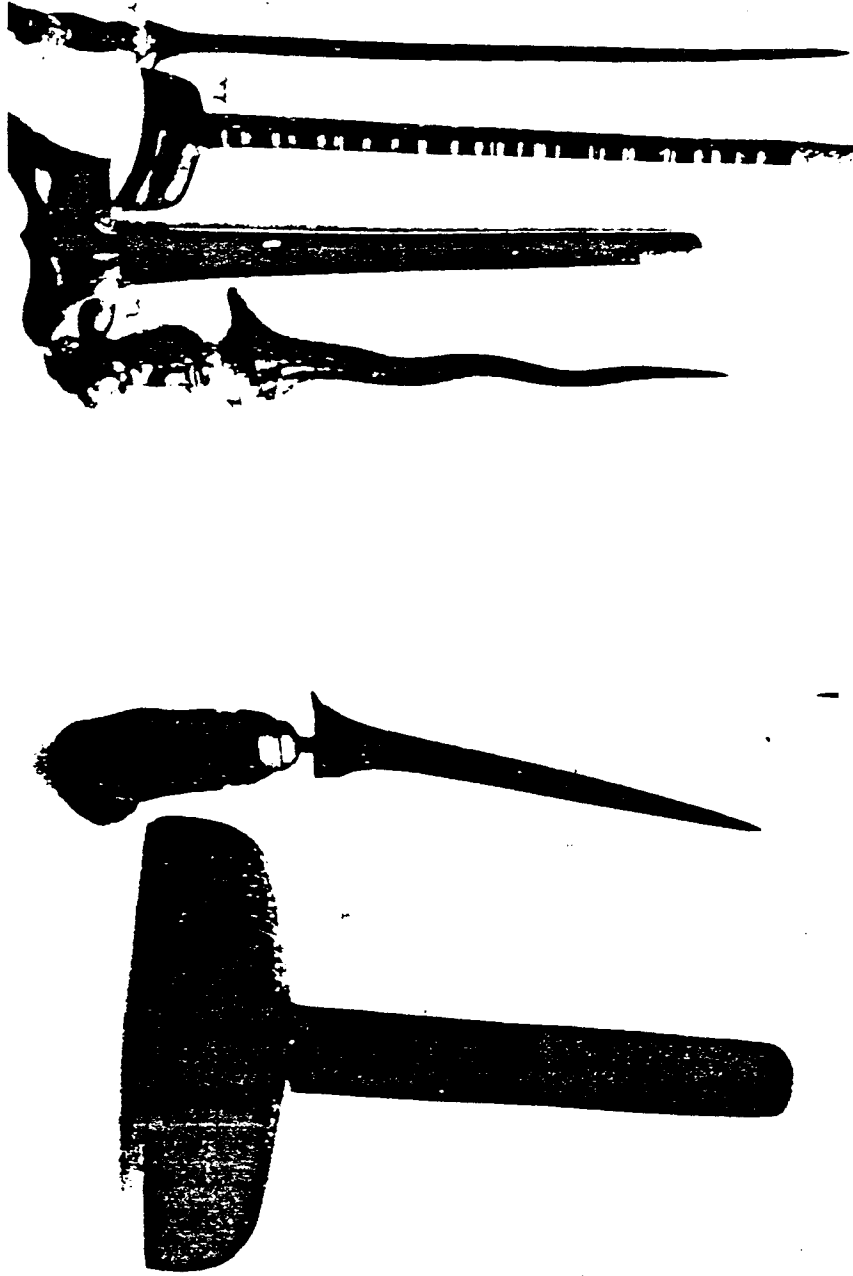
Still another way is the *suka badan*, to find out if the *kēris* is lucky to a particular person. To do this, he grasps the *kēris* by the hilt, in the right hand in the stabbing position. He then measures the width of his thumbs at the middle joint alternately, beginning with the left, into the length of the blade. They must fit exactly. With the last thumb he grasps the blade and takes the hilt in his free hand. If the free hand is the right hand, the *kēris* is lucky for him personally: if the left, the *kēris* is unlucky and will turn against him. For a left handed man all positions are reversed. This method is used for other weapons, and I have seen it used for guns many times.

Kēris sometimes have lucky signs carved on the blade. Often these are filled in with gold or silver wire beaten flat and filed smooth. In others they are left unfilled.

These marks may be religious: e.g. the names *Allah* and *Muhammad*, and verses of the *kuran*. They may be lucky or magic verses or magic signs: the seal of Solomon is a favourite, magic squares are also common, but these have usually been miscopied from somewhere since they rarely add up correctly. I have a *kēris* with five magic squares carved on the hilt and they are all wrong. Is it possible that this is done on purpose? A parallel can be found in the saying of prayers backwards, in order to bring ill luck for someone: or in the loading of a gun with thirteen buckshot.

Oaths are sometimes taken on a *kēris*: *sumpah minum ayer kēris*, drinking the water in which a talismanic *kēris* has been plunged.

Marsden in his *History of Sumatra* says that the value of a *kēris* is enhanced in the proportion of the number of people it has slain: one that has been the instrument of much bloodshed is regarded almost as something sacred. The horror



37. Balinese *kiris*, ornate gem studded hilt.
 1a. Sheath of No. 1. 2. *K. bahari*.
 2a. Sheath of No. 2.

36. Javanese *kiris* and sheath; note large *sampir*.

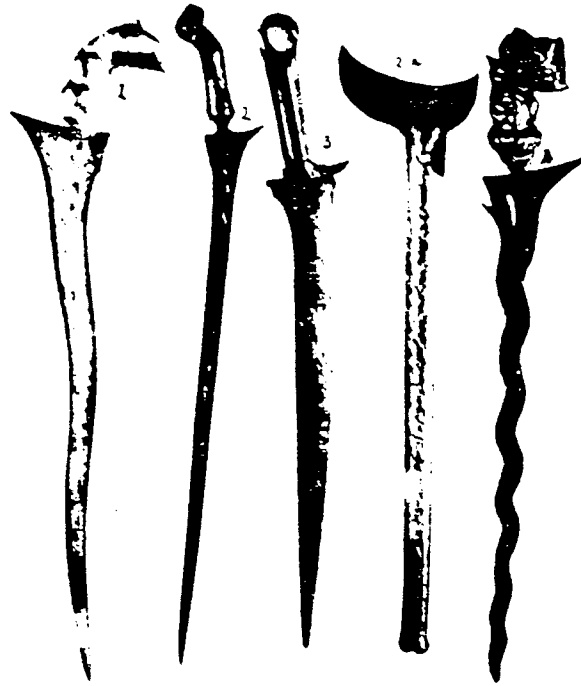
or enthusiasm inspired by bloodthirsty deeds is transferred to the weapon. Some *kēris* are distinguished by pompous names.

A *kēris* is always treated with respect. Many people when drawing an old *kēris* will salute it by raising it to the forehead. A particularly fine *kēris* often has its own cushion (*bantal kēris*) which may be decorated with silver and on which it lies when not in use. In Bali, *kēris* holders in the form of human figures carved in wood are still used. Religion forbids their use in Malaya. (See Plates 42 & 43).

Malays believe that old things acquire a soul (*sēmangat*). Wilkinson says that *sēmangat*, the essence of physical life, must not be confused with the Muslim idea of the soul which lives immortally in Heaven. This 'soul' (*sēmangat*) is derived from pre-Hindu god *Sma*, whose spirit inhabits all things. *Sma* has been deposed from his godhead, first by the Hindu religion, and secondly by Islam, as he survives chiefly as a sort of clown in the *wayang kulit* (a marionette shadow show) and as this sort of soul that ancient things acquire. How it acquires this spirit it is uncertain: it is also uncertain how a *kēris* becomes *bērtuwah* (lucky) possibly by age alone. It is said that a spirit was attracted to the *kēris* during the making: that someone, usually a girl, was dedicated to it and that her spirit entered it. One story is that she was killed during the ceremony, or died when it was completed: and that her hair can be seen in the *pamor* of the blade. Another legend is that she did not die at the time of the making but was dedicated only and that at her natural death her spirit entered the blade.

In this connection may be remembered the story that the best damascus blades were tempered in the body of a slave: one man was killed to make each sword, and his spirit followed the blade. In some old weapons this *sēmangat* may become very strong. I have told elsewhere¹ of the spear at Parit Jawa that is always kept tied up though its *sēmangat* wishes to be free, and it is called *sēmbilan puloh sēmbilan* (ninety-nine) because the last time it was loose over a hundred years ago, it killed ninety-nine men: and also of a *kēris* that is said to get thirsty for blood, to go out at night, kill someone, clean itself and come home again. Many *kēris* are supposed to kill at a distance, merely by being pointed at the victim.

¹ See Journal, Malayan Branch Royal Asiatic Society.



38. 1. *K. sēmpana kēling* with inscribed blade (also *jalar jantan*). 2. *K. bahari* with inscribed blade. 2a. Sheath of No. 2. 3. *K. jalar jantan*. 4. Balinese. *K. choban* (rusted through).
39. 1 & 1a. *K. sēmpana* inscribed, and sheath. 2 & 2a. *K. buah beka* and sheath, (*ganja iras*). 3. *K. sēmpana kēling* with pierced blade also *k. naga*. 4. *K. pichit* also *k. sudu bekang*. 5. *K. bērpamor*. 6. Embroidered bag to protect No. 1. 7 & 7a. *K. daga* and sheath. 8. Foot rule for comparison.

I was told by Dr. van Stein Callenfels of a raja who, having got into trouble with the Dutch authorities went with a few followers, against a whole Dutch regiment. He solemnly drew his sacred *kēris majapahit* and pointed it, expecting to kill the entire regiment. He and his followers were all mowed down by rifle fire; but the story proves the reality of their belief in the power of the *kēris*.

Malays say that a really powerful *kēris*, or other weapon, should be kept tightly sheathed and always pointing upward or downward: as otherwise the evil influence will do harm and cause sickness, in the direction in which it is pointed, even though in the sheath. How much the modern Malay believes I cannot say, more than he admits I think. That older people believe in it I had proof, when a highly educated Malay lady screamed and nearly jumped out of her chair, because a sheathed *kēris majapahit* I was showing was inadvertently pointed at her.

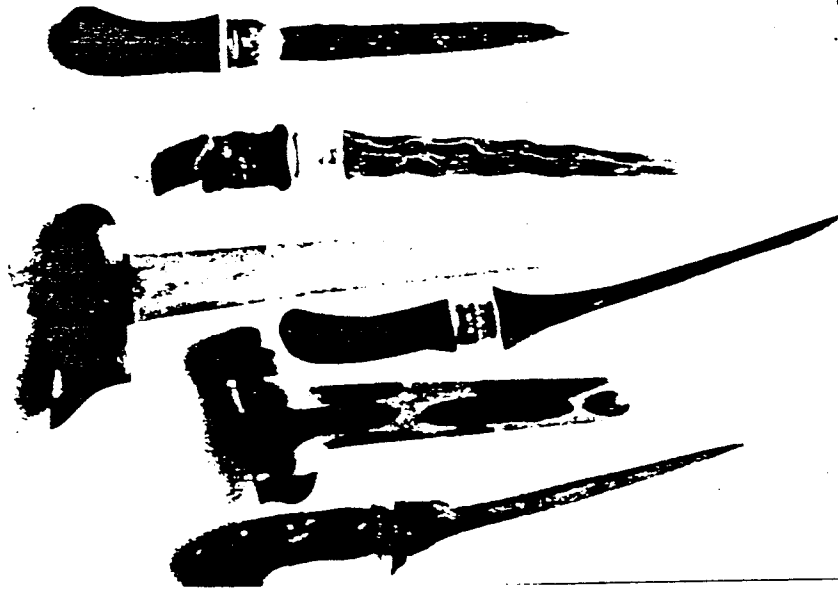
How the idea arose that the mere pointing of a *kēris* could kill I cannot say. Possibly some *kēris* were used as some savage tribes use pointing sticks, and the victim died of fright, or was secretly poisoned.

Malays have a much feared form of sorcery, *tuju*: pointing out a victim to a spirit of evil, or setting the spirit at him: the pointing is usually done with the finger, though I have heard of a human bone being used. Perhaps the idea of pointing the *kēris* is setting the spirit of the *kēris* (*sēmangat*) at him.

I possess a weapon, shaped like a *kēris*, but apparently of European manufacture, said to have belonged to a maharaja. It has two small pistol barrels one on each side of the blade: these are fired by triggers in the hilt. The hilt is shaped so that it must be held like a *kēris*; and by pointing and pulling the trigger it would certainly kill at a distance. (See Plate 21 No. 1).

This type of weapon may have started the stories, but I think the Malays' natural love of wonder tales had more to do with it.

Our forefathers had many such stories: the spear of Lugh for instance, if



41. Javanese women's *kēris*: 6-7 ins. long.



40. 1 & 1a. *K. sēmpana kēling* and sheath. 2 & 2a. Straight *kēris* (peninsular) and sheath. 3 & 3a. Very small *kēris* (northern).

let go would fly through the air like a flame turning this way and that as the victim tried to dodge, and was so ardent that it had to be kept under water when not wanted for fear it would go killing on its own: and the hammer of Thor, which if thrown would always kill and fly back to its master's hand.

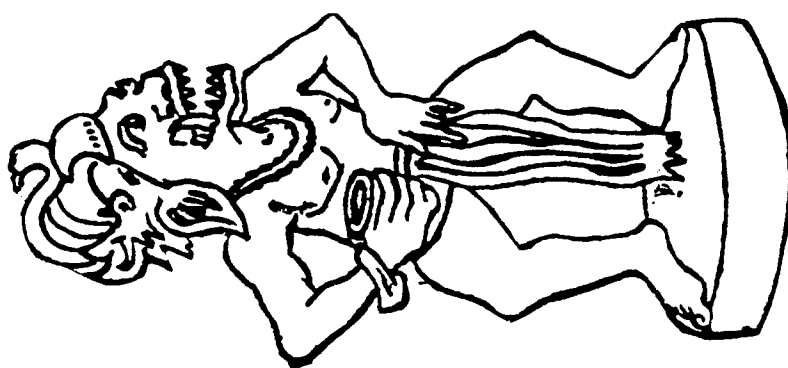
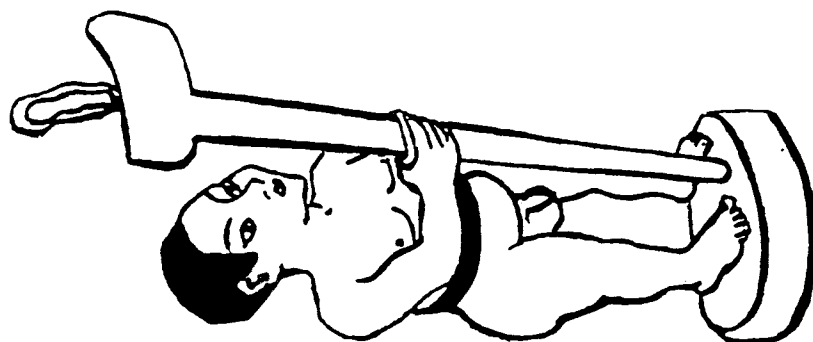
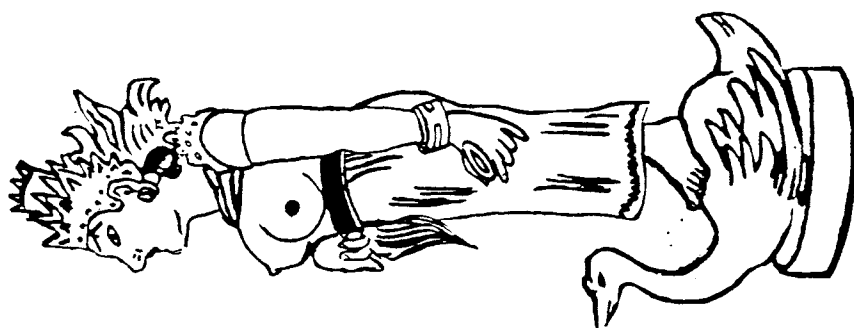
Another belief is that a man may be killed if his footprints are stabbed with a *kēris bērtuwah*. This is capable of explanation. If a *pawang* stabbed a man's footprints with a *k. bērtuwah* having taking the precaution of putting a slow poison in his rice the night before, the inference would be that he was killed by the stabbing of the footprints.

After the trick had been known to work several times, a man might well die of fright, if he heard that his footprints had been stabbed with that *kēris*. Similar power would then be attributed to other ancient *kēris*, and so the story would grow¹.

Another queer superstition is that a certain *kēris* can draw fire: that is, if the house is on fire and the *kēris* is pointed at the fire and moved to one side the fire will leave the house and follow the *kēris*. I have an old Malay friend in Muar who only eight months ago when the next house to his caught fire, brought out a special *kēris* and held it pointing between the burning house and his own. He triumphantly asserts that although sparks were flying all round and another house caught fire the *kēris* stopped the fire from harming his house. I asked why he did not try to save the burning houses, by drawing away their fire, and he ingenuously replied: "They weren't my houses."

In a book of this size, however, it is impossible to describe a tenth of the *kēris* legends, beliefs and superstitions, and the foregoing must be taken as an indication of their general trend.

¹ c.f. the 'Angels of Mons.'



42 & 43. Balinese *kēvis* holders.

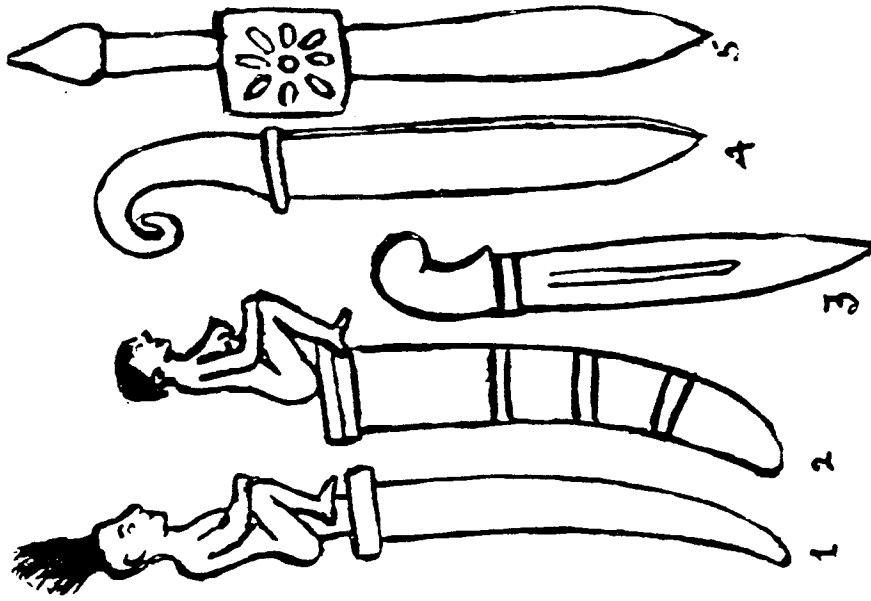
IX. THE KĒRIS TO-DAY.

The *kĕris* has fallen into disuse: from a sacred and royal weapon, it has become a mere curio. It was more or less inevitable. The growth of law and order would be impossible among an armed hot-tempered people, quick to resent real or imagined slights and bred with the idea that the *kĕris* was the only means of settling a grievance.

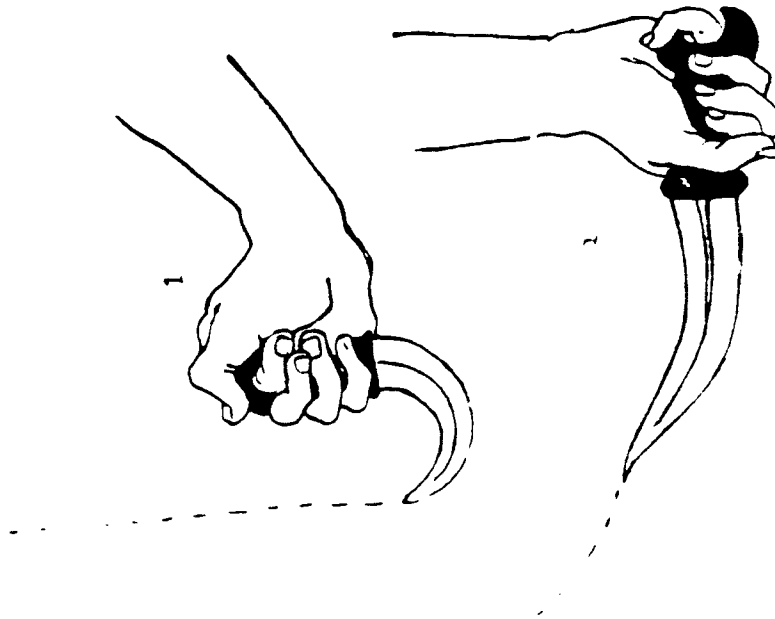
Raffles says in his *History of Java*: 'The custom of wearing the *kĕris* among the Islanders has in its effects upon the manners of the people, proved in many respects an effectual substitute for duelling among Europeans. In these countries where there is very little justice to be obtained from the regularly established courts, and where the individual considers himself justified in taking the law into his own hands accordingly, the Malay is always prepared to avenge himself with his *kĕris* the slightest insult upon the spot, but the knowledge that such an immediate appeal is always at hand prevents the necessity of its being resorted to. A habitual politeness ensues and it has been said that if the Malays are savages they are the most polite savages we know of. If this effect is produced on the wilder and less civilised Malay and has equal force with the more adventurous and warm hearted Bugis it may easily be considered the Javanese have not escaped it. The *kĕris* among them has for a long period been more exclusively a personal ornament than the rapier was in Europe fifty years ago, being among the higher classes even seldomer resorted to as a weapon of defence or offence than the latter.'

The same thing has happened in other countries: the Highlands had to be disarmed for the same reason: but to-day no Highland costume is complete without dirk and spear and they are not misused. In Perak one often sees a Malay nobleman wearing his *kĕris* as a badge of rank, and may even see it worn by a magistrate sitting on the Bench.

I hope that in future this practice may be spread, and that once again the Malay gentleman will be proud to walk abroad, wearing the *kĕris*, that weapon of romance, the weapon of his ancestors.



45. 1 & 2. Batak knife and sheath. 3. Javanese *badek*.
4. Sumatran *badek*. 5. Moluccan *pisau*.



44. 1. *Larai ayam* grip. 2. *Bêladau* grip.

DAGGERS.

The principal varieties of daggers are:—

- (1) The *jambiah*.
- (2) The *laxi ayam*, *kuku ayam* or *kērambit*.
- (3) The *bēludau*.
- (4) The *luding tērus*.

(1) The *jambiah*. This is a carved dagger of Arabic or Indian origin. Native copies are also made and are found usually in Java or Sumatra: often the blade is Arabic or Indian and the hilt is made locally.

(2) The *laxi ayam* or *kuku ayam* is a small hooked knife used for ripping the bowels. It is a very horrible weapon when used on anyone with light clothing, but European clothes, especially leather belts, are some protection.

There is usually a hole in the hilt. In this the forefinger is inserted and the weapon held so that the blade projects upwards from under the little finger. It is used with an upward stroke. It can be held concealed in the hand and is essentially an assassin's weapon.

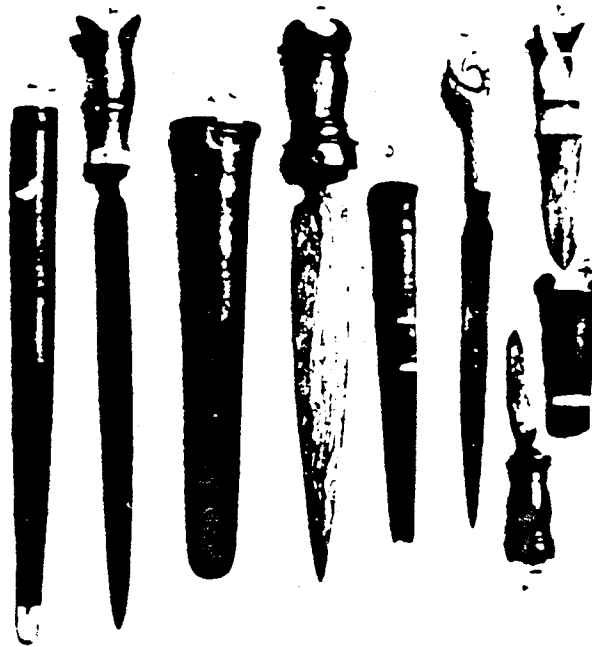
In some specimens the hole is only for ornament, being too small for use, others look as if the upper part of the hole had been cut off leaving only the circular depression for the forefinger, but the hilt has been deliberately made this way. One explanation is that when approaching a man with a *laxi ayam* concealed in the hand the ring on the forefinger would betray its presence. It is quite possible however, that the hilt without a ring was easier to make.

I have a rare specimen where a pair fit into one sheath. The sheath is always loose, so that the weapon cannot be carried in the belt, it must be carried in the fold of the *sarong* or in a pocket whence it cannot fall (see Plate 44 No. 2).

66



46



47

46. 1 & 1a. *Lawi ayam*. 2a & b. Two in one sheath: *lawi ayam*. 3 & 3a. *Lawi ayam*. 4 & 4a. *Bêladau*. 5. *Bêladau*.
47. 1 & 1a. *Lading têrus*. 2. *Lading têrus*. 3. *Lading têrus*, claw hilt. 4 & 5. *Lading têrus*.

A tiny variety of this weapon is said to be carried by many Javanese women, often in their hair, as a protection against rape. They are said to yield to a man, then rip his genital organ.

(3) The *bēladau* is a curved single or double edged ripping dagger. Its shape is likened by Malays to be the Malayo-Arabic letter *wau*. It is like a *lawi ayam* but not so curved.

The *kērambit* or *lawi ayam* is held as in position 1 Plate No. 44 with the forefinger through the loop, and the blade projecting under the little finger.

The *bēladau* is held as in Plate 44 No. 2 with the little finger in the ring or depression. Both daggers are used with an upward ripping stroke at the stomach.

In practice the terms *lawi ayam*, *bēladau* and *kērambit* are interchangeable.

(4) The *lading tērus* is a weapon that resembles a spear blade, fitted into a dagger hilt, usually of the *lawi ayam* type, that is with a half circular depression on top of the hilt to take the little finger. The weapon is used with an underhand thrust. I regard it as a development of the very short stabbing spear. In some places, this weapon is loosely referred to as a *bēladau*.



48. 1, 2 & 3. *Pëdang shamshir*, (*tulwar*). 4. *Chënanngkas*. 5. French sergeant's sword 1830.
49. 1, 2 & 3. *Pëdang bentok*. 4. *Këlwang puchok bërkait*. 5. *Parang*. 6 & 7. *Chundërik*. 8. *Lading* (Sumatran).

SWORDS.

Among Malay weapons there is a great variety of swords. The names vary very much in different localities: I have given as many as I can, but, owing to the above mentioned variation, some may appear contradictory. The same word is frequently used in different places with different meanings.

The three main types are:—

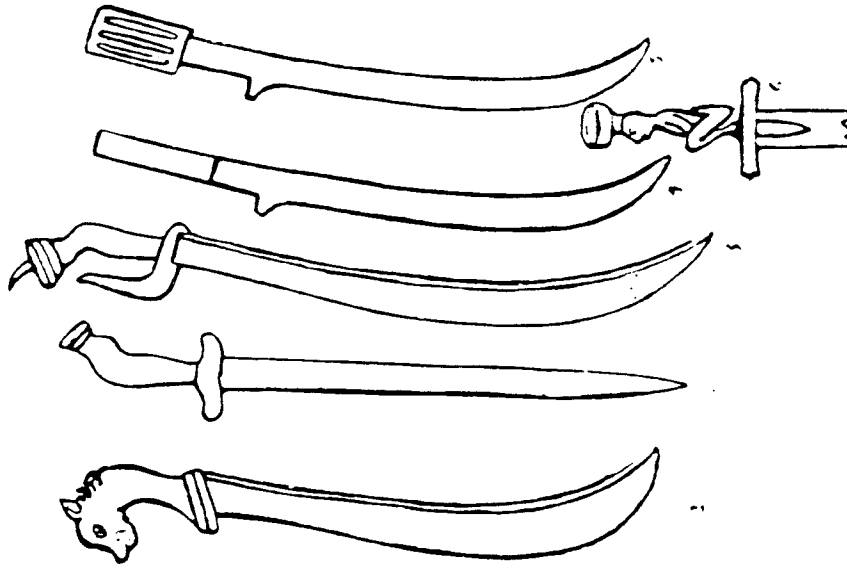
- (1) The *pédang*.
- (2) The *golok*.
- (3) The *parang*.
- (1) The *pédang*.

Theoretically this is any type of sword of foreign origin: but in practice the term is applied to such a sword only if it has a European type of hilt: with an Indonesian hilt it is *golok* q.v.

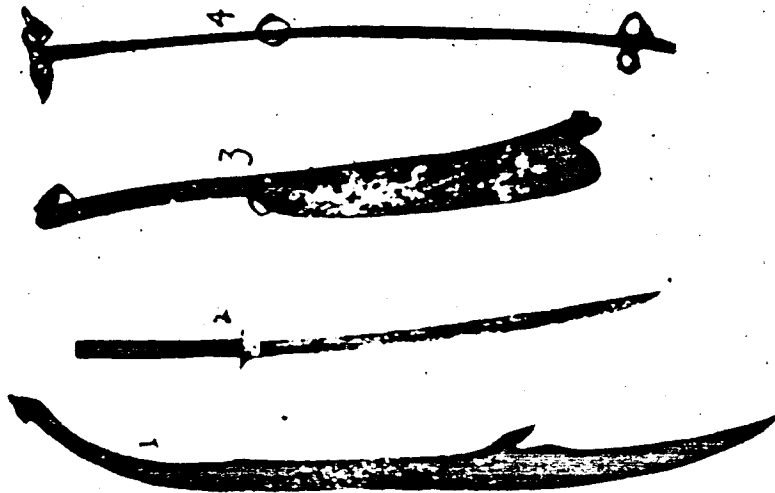
The *pédang* may be straight or curved. The straight variety is known as *chénangkas*, and has a blade of even width throughout. It is often sold to the unwary as a crusader's sword because the hilt is in the form of a cross with a sort of little cup for the pommel, and the purchaser is told that the crusaders used to receive the Sacramental Wine in this cup before going to battle. The smallness and lightness and poor material of the blades prove the falseness of the story and no known crusader's sword has such a hilt.

Unscrupulous dealers also try to cheat the amateur collector by selling as *chénangkas*, a French sergeant's sword, period about 1830, of the type called *coupe-choux*. (See Plate 48 No. 5).

The curved variety is known as *shamshir* and is a cross-hilted Indian scimitar.



51. 1. Java: *pédang bēntok*. 2. Java: *pédang lurus*. 3. Bali: *pédang chēmbul*.
 4. Batak: (also Acheh) *pédang bēntok*. 5. Batak: the same with large hilt.
 6. Batak: brass sword hilt, alleged Crusader type (see text).



50. 1. *Pédang pēmanchong*. 2. *Pédang jēnawī*.
 3. *Parang rantai*. 4. *Parang rantai* edgeways.

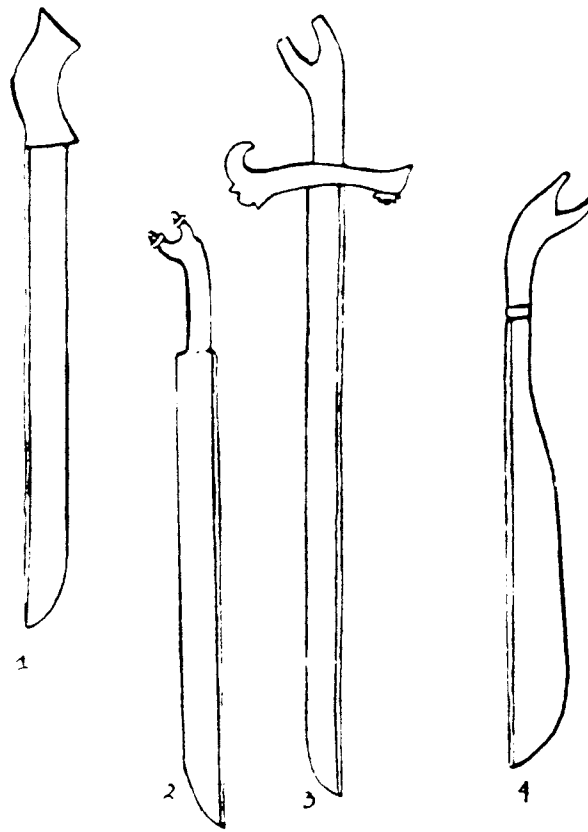
These Indian swords are curved to give greater cutting power, so the boss, or pommel at the end of the hilt, is made large to prevent the sword slipping when a drawing cut is made, and it is made hollow for lightness, hence the cup shape. The two pointed lugs at the base of the handle, one on each side of the blade are typically Indian.

The type undoubtedly came from India. There is an illustration in Beveridge's *Comprehensive History of India*. Probably when the British disarmed India, quantities of Indian weapons were sold to Malaya and Java.

While many *pědang* seem to be of Indian workmanship, they were probably copied here also, as others are undoubtedly of Malay workmanship. The hilt is usually brass, though some are of iron or silver. I have seen one in which the hilt was of the most beautiful chased bronze (Malay work). This one had beautiful *pamor* on the blade, which is very rare. Swords of this type are often found in Sultans' regalia.

In early times, apparently, Malays used to execute by beheading, but only by the orders of the ruler. This can be deduced from the various sayings: *kěris pěnggalan daripada undang, pědang pěmanchong daripada kěadilan* (a *kěris* that executes bloodlessly comes from the chief, but the sword that beheads from the ruler.' Nėgėri Sembilan saying) and *pědang pěmanchong raja yang ěmpunya* ('the execution sword belongs to the ruler').

I have not been able to find out what the *pědang pěmanchong* was really like though I have one so called (see Plate 50 No. 1). It is very heavy and wonderfully balanced and would do the work splendidly. The hilt, which is of brass inlaid with a kind of lac (*ěmbalau*) is in dragon form and looks like Siamese work: but as I am told a sword like that has never been used in Siam, it may be Malay. The man from whom I got it told me that in ancient times it was used in the Northern states under Siamese rule in a form of execution by torture: a victim was hung by the legs from two posts and split down the centre till half hung to each post. I have not yet been able to verify this and give it for what it is worth. I mentioned it because I cannot find any trace of another execution sword. Another name for it is *pědang mēngcrat leher-leher*.



52



53

52. 1. Java: *sikim*. 2. Batak and Aceh: *s'kim*. 4. Aceh: *sikim*. 4. Aceh: *sikim gajah*.
53. 1. *Parang jengkok*. 2. Kelantan: *parang bongkok*. 3. *Golok jambu*. 4 & 5. Java: *kud'k*.

Pēdang jēnawī. This is a long two handed sword from the far east. Chinese or Japanese swords are of this type and may be straight or curved (see Plate 50 No. 2). This specimen was dug up in Muar and fitted with a wooden handle.

A beautiful specimen of *pēdang jēnawī*, hilt and sheath covered with Malay gold work, is with the Riau regalia in the Batavia Museum.

Pēdang jēnawī are of far eastern, possibly Japanese origin. Both the Portuguese and the Dutch employed Japanese as mercenaries and they left many of their weapons behind them. These were undoubtedly used by the Malays, being of very fine steel.

Other varieties of *pēdang* are:--

p. bērtupai: Indian tulwar, a basket hilted sword.

p. chēmbul: also a basket hilted sword.

p. rajawali: swords in Perak regalia.

p. pērbayangan:

p. bentok: swords with curved blades.

p. chakok:

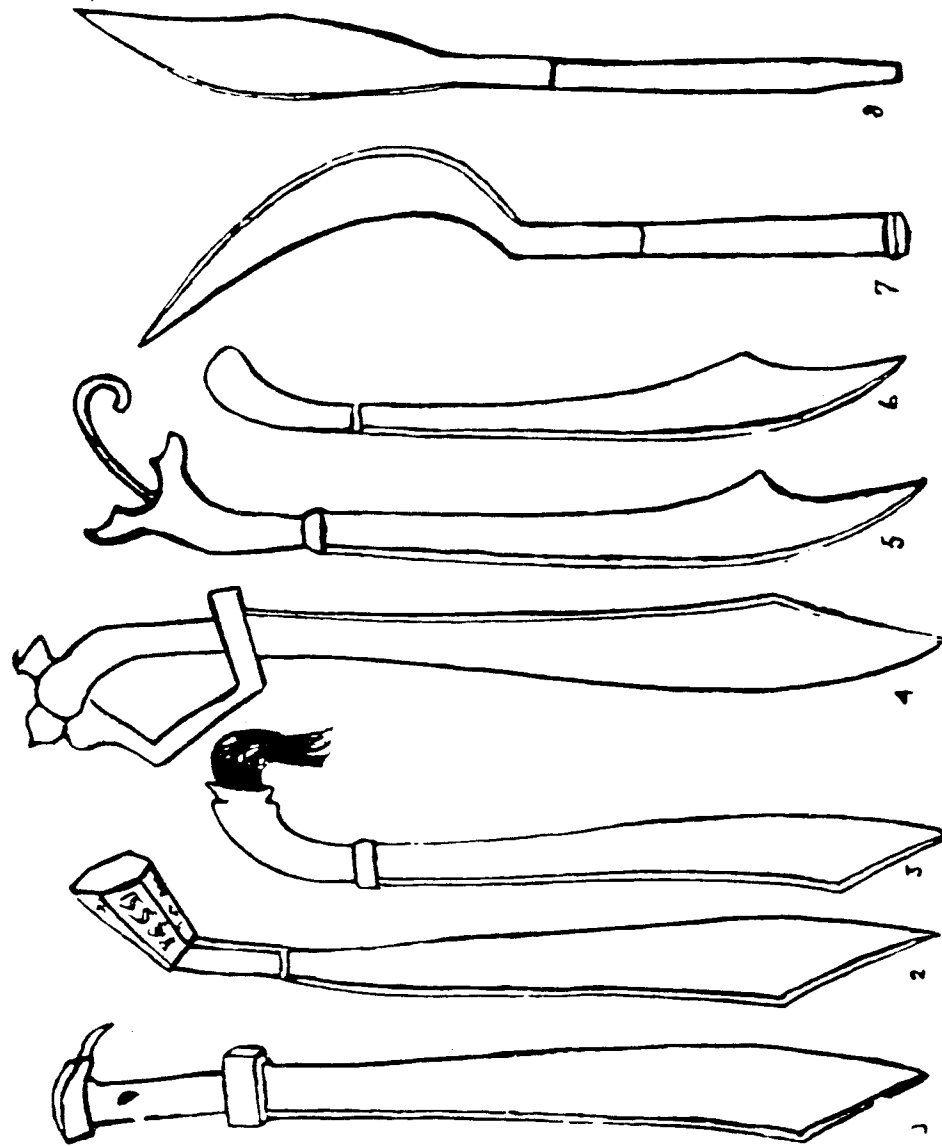
p. bērandal: a heavy Borneo type of sword.

(2) The *golok*.

The *golok* is a sword with a convex cutting edge. The term *golok* is applied to Javanese swords or European curved sabre blades with Indonesian hilts: with European hilts they are also called *sikim*; but the term *sikim* should, theoretically, be restricted to straight one-edged sword blades of even width, of native make. In Acheh *sikim* is applied to all swords of the *golok* type.

Varieties of the *golok* are:

Golok jambu or the Kēlantan *kēlwang*. This is short and curved (see Plate



54. 1, 2, 3, 4. *Kélewang*. 5. W. Sumatra: *kélewang puchok berkait*. 6. Aceh: the same. 7 & 8. Bali: *arit*.

53 No. 3). It has a sharp spike at the back. The bearer of this weapon will it is said, pass his enemy with the *golok jambu* swinging idly in his hand. The enemy will watch carefully until he imagines the danger is past: then without turning the bearer will swing the *golok jambu* up over his shoulder when the spike pierces his enemy's brain.

The late Mr. Cyril Blair Cooper told me that a similar trick was much used in Johore when he first settled there. However, the Johore Malays used ordinary *parang* tied to a whippy *rotan*.

The *sulu kēlewang*. A single edge sword that gets wider and heavier towards the point. The cutting edge is straight. This is what used to be called in Europe a hand and a half, or bastard sword. The hilt being made so that it can be used single or double handed, it is often made with a spike on the slope of the blade.

The *gēdubang* is a sword of the *kēlewang* type, short and heavy.

The *ilanun kampilan* is the longest variety of the *golok* and the *gēdubang* the shortest.

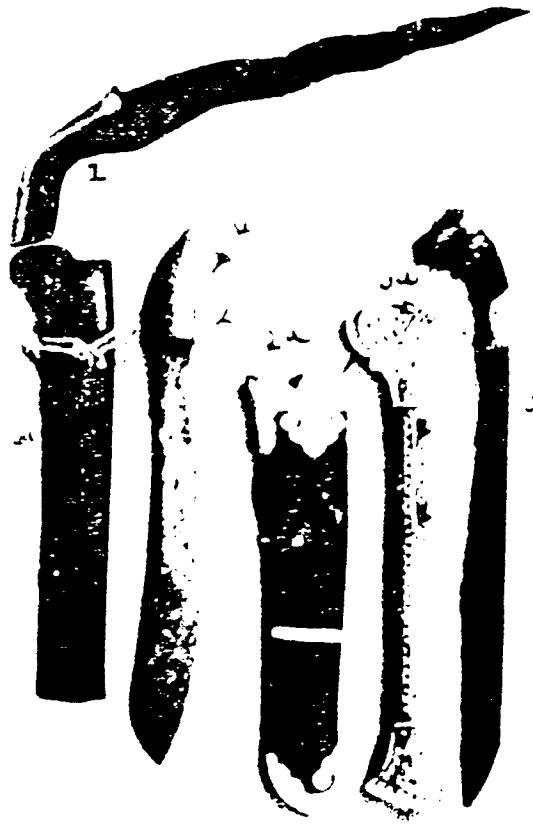
The *kēlewang tēbal hujung* thickens as well as broadens towards the point.

The *kēlewang puchok bērkait* has a curving point.

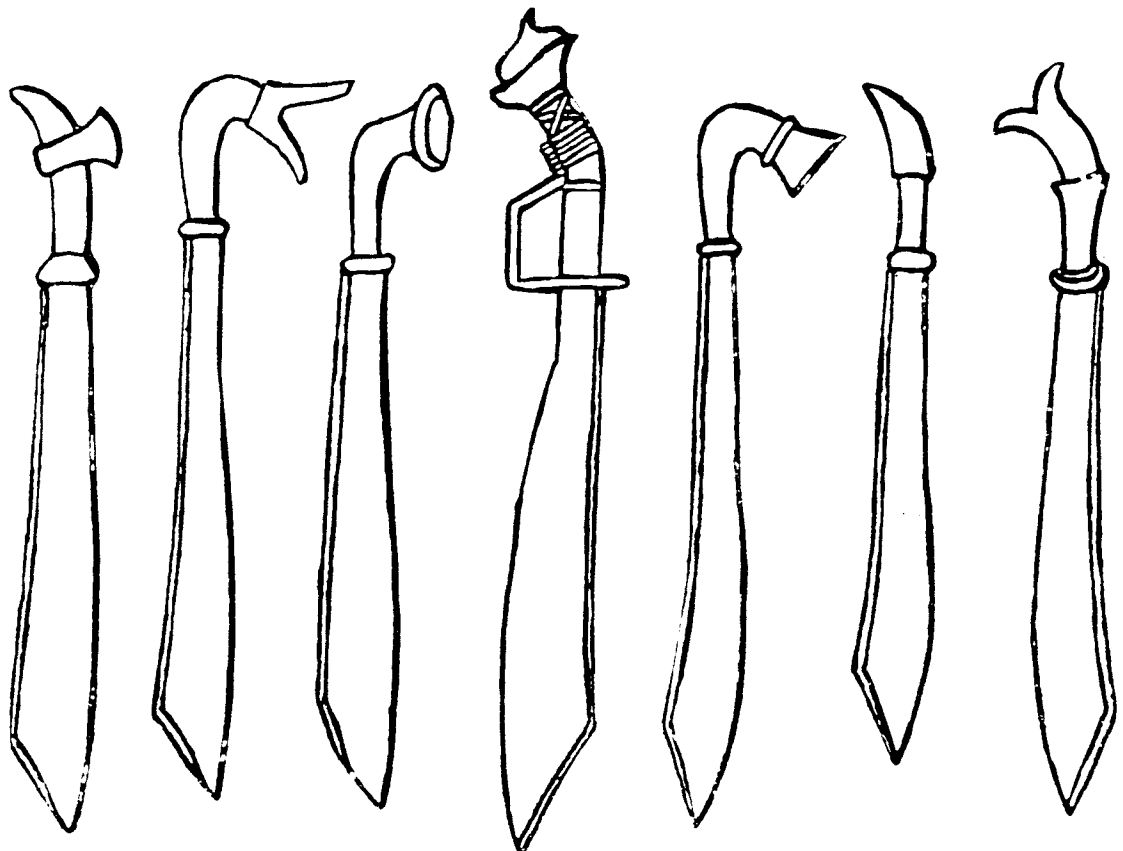
The *golok bangkong* or *goluk pērak* broadens towards the centre.

The *tarah baju* is the Achehnese equivalent of the *golok*.

The *bēladau* (not to be confused with the dagger of that name) is a heavy *golok* or leaf shaped sword used by the Bajaus in Borneo and also in Sulu. It has a characteristic hilt (see Plate 86 No. 1). It is a terrible weapon at close quarters, especially in a house, where the longer weapons would be impeded in use. The term is sometimes used to describe a short Turkish type of sword.



55



56

55. 1 & 1a. *Parang sari* and *sheath* 2 & 2a. *Parang* and *sheath*. 3 & 3a. *Parang*
and silver sheath.
56. Celebes: *kélewang*.

(5) The *parang*.

The *parang* is a kind of cleaver. The special feature of the *parang* is that the cutting edge is usually convex, and the blade gets broader and heavier as it leaves the handle.

Varieties of the *parang* are:

P. rantai, or *chêriga*. This is a *parang* with an iron hilt. At the slope, the hilt and the bottom of the blade there are projecting spirals made of the metal of the blade, to which are attached chains.

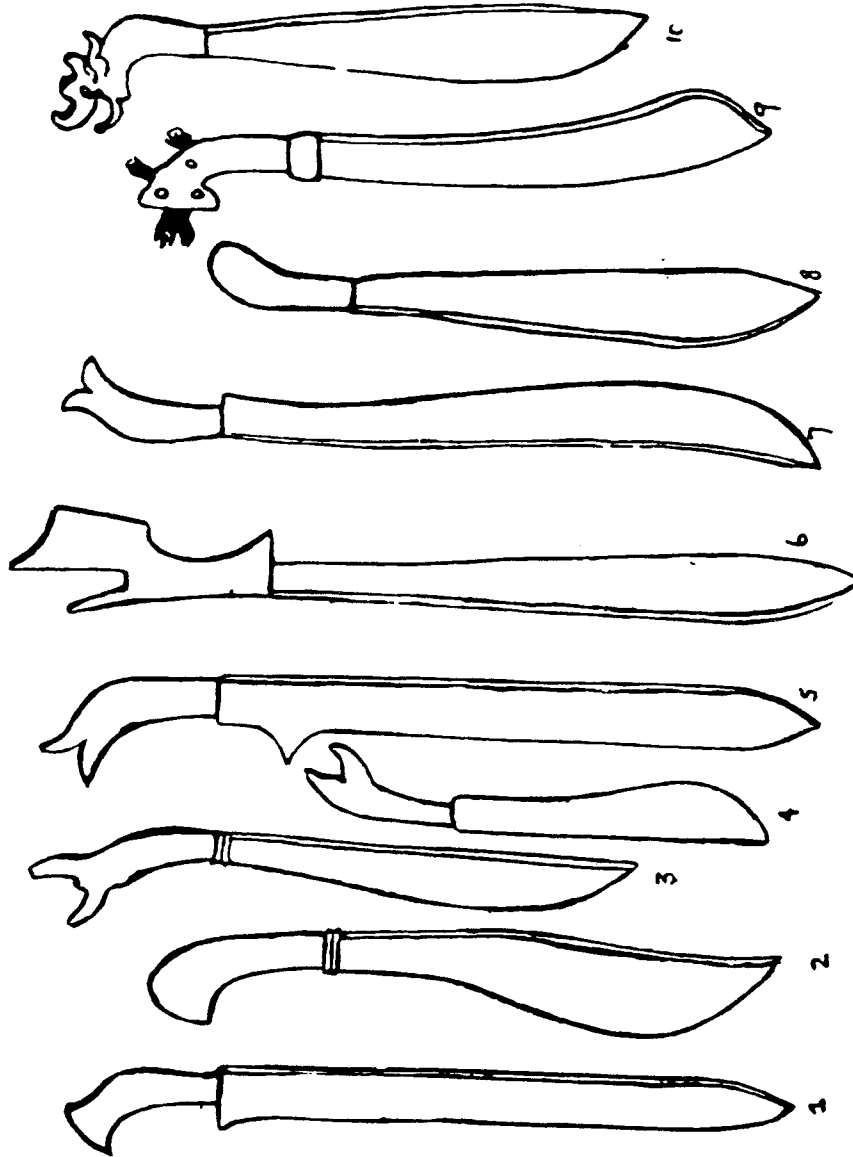
It was said to be talismanic, to effect a cure if placed beneath a sick person's bed, and was laid on the bodies of the dead.

I have only seen two specimens. I showed these to several old people on the Johore River. They recognised them as *p. rantai* and said that they were very old and *bêrtuwah*. They told me however, that the mode of use and the powers that *p. rantai* were supposed to have had, were forgotten. There is a fine specimen in the Batavia Museum. The only information available was that it came from the Celebes and probably had magical powers. It was called 'tjoeriga.'

P. sari. I have a weapon called *parang sari*, the only one of its kind I have ever seen. It feels like a cutting weapon and has a *parang* hilt, but the blade is waved like a *kêris* and has a partly blunt edge (*mampai*). (See Plate Plate 55 No. 1). It is a combination weapon and jungle knife. The Malay wearing this apparently harmless *parang* (a small *parang* would wound but not kill) could come to close quarters with an unsuspecting enemy, then draw suddenly, when the victim would be at his mercy.

The *parang sari* is mentioned in old romances: *ada parang sari sa-bêlah*

¹ This weapon is sometimes confused with *kêris parang sari* (q.v.) because Wilkinson in the first edition of his Dictionary so confuses them; in the second edition, however, he recognises that *parang* and *parang*, though similar in sound, are of different derivation. Ed.



57. 1. *Parang panjang* (Batak and Acehnese). 2. *Parang*, W. Java. 3 & 4. *Parang* (Batak and Acehnese). 5. Same as 1. 6. *Parang panjang*, Java. 7. *Parang*, W. Sumatra. 8. *Parang*, Moluccas. 9. *Parang*, Timor. 10.

tujoh-bélas lok-nya: 'there was once a *parang sari* with seventeen waves in the blade.'

Other varieties are:—

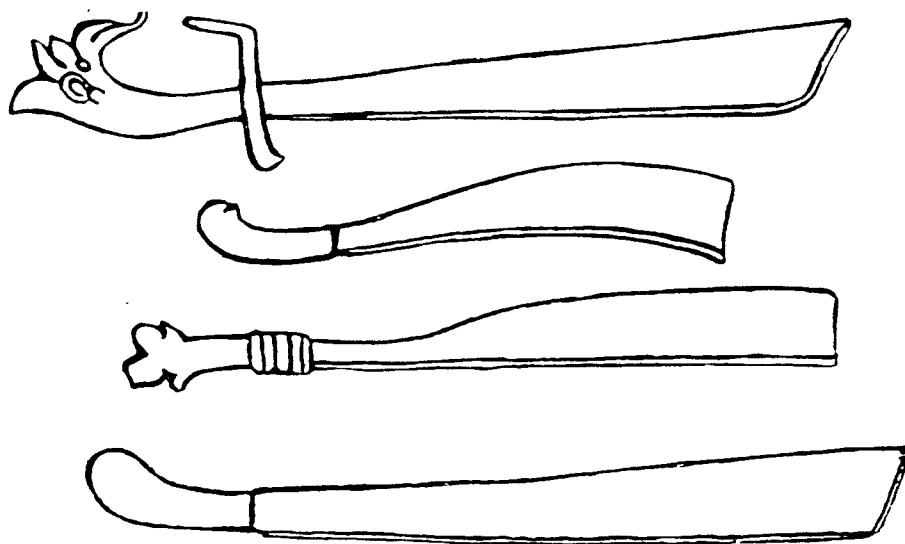
- p. panggong* long and sword-like.
- p. lading*
- p. bangkong*
- p. pandak* short and heavy not markedly concave.
- p. gondok*
- p. lotok* short and heavy with a hooked point also called *p. Patani*.
- p. chakok* a bill hook.
- p. bengkok* }
- p. ongkok* } all markedly concave.
- p. pajah* }
- p. koteng* having hilt and blade in one piece.
- p. chandong*
- p. pēranggi* handle and blade in one piece.
- p. gabus* highly tempered.
- p. sa-kampok* tempered and much sharpened; used in the jungle as a weapon also.

Barong is the name by which *parang* are known in the Philippines.

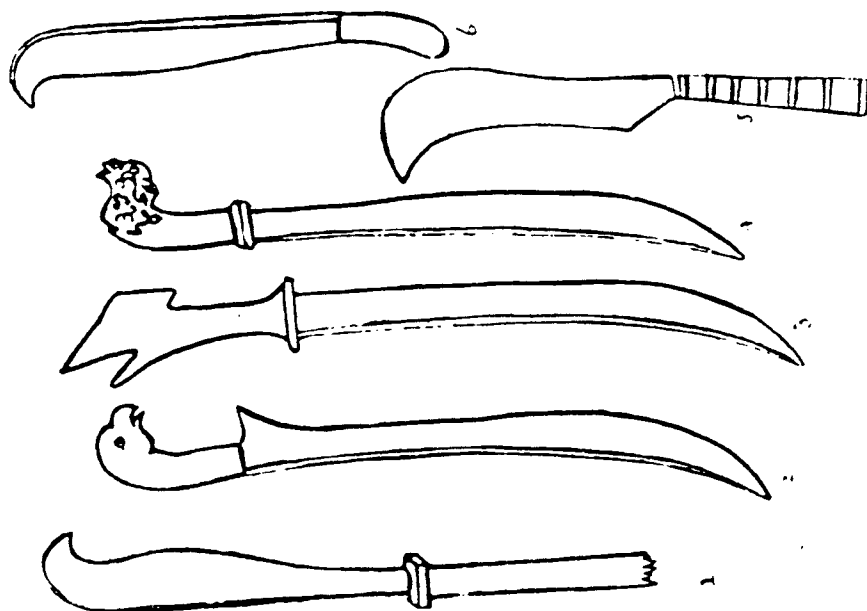
VARIOUS.

Baur a sword of office, given to each of a number of Perak dignitaries on his installation and returned at his death. After the Perak War, these were sent to Singapore and some were lost altogether.

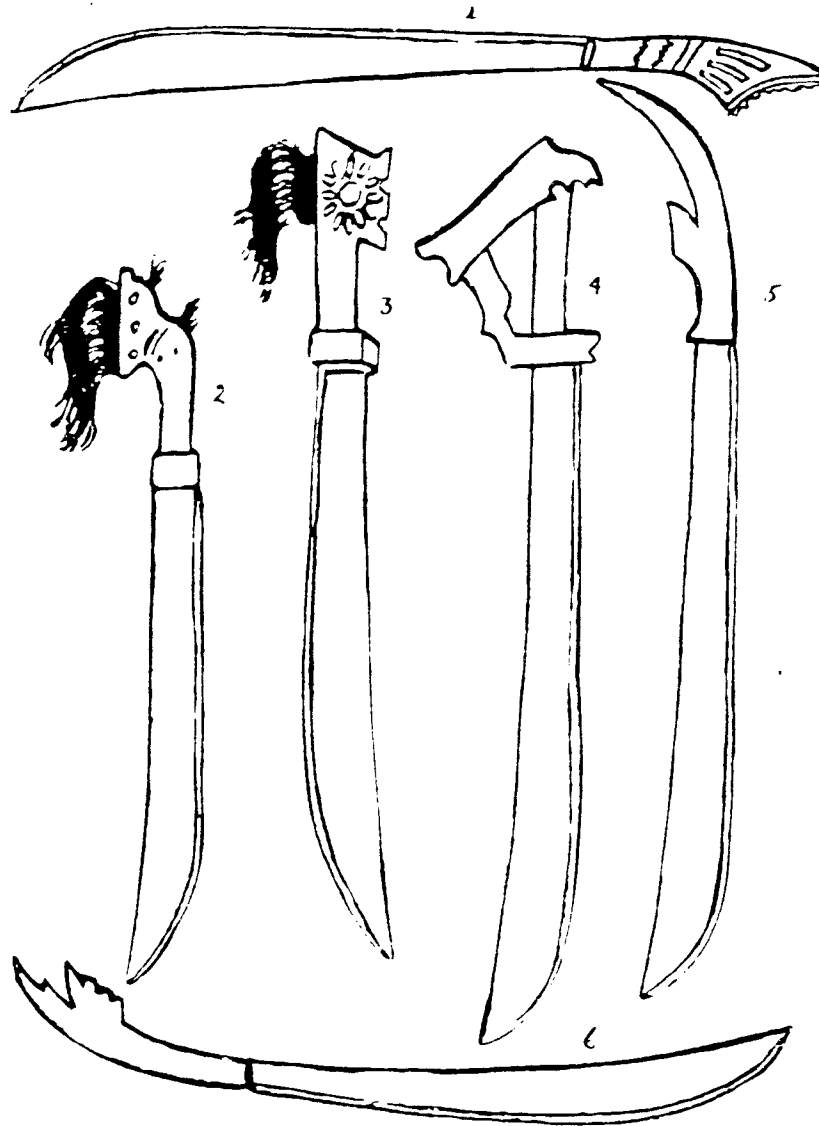
Chundërik (the Javanese *kudi*) in various forms: sometimes a knife, sometimes a long handled chopper, sometimes hafted as a spear. The former are occasionally too small to be of any use. It was talismanic in the days when iron was scarce, and was often carried by a *pawang* (magician) as a symbol of his craft. Under another name, *chura si-manjakini*, it is a dynastic sword of Malay Sultans.



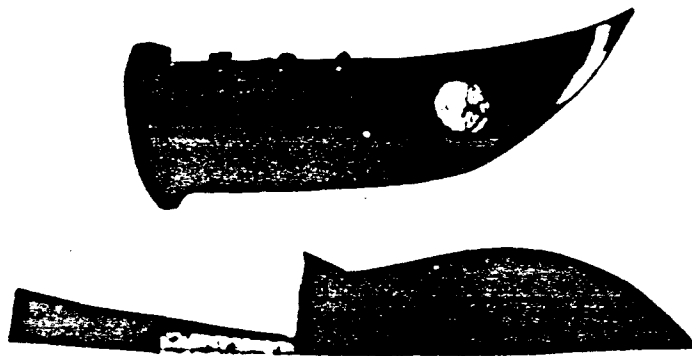
59. *Parang lading.*



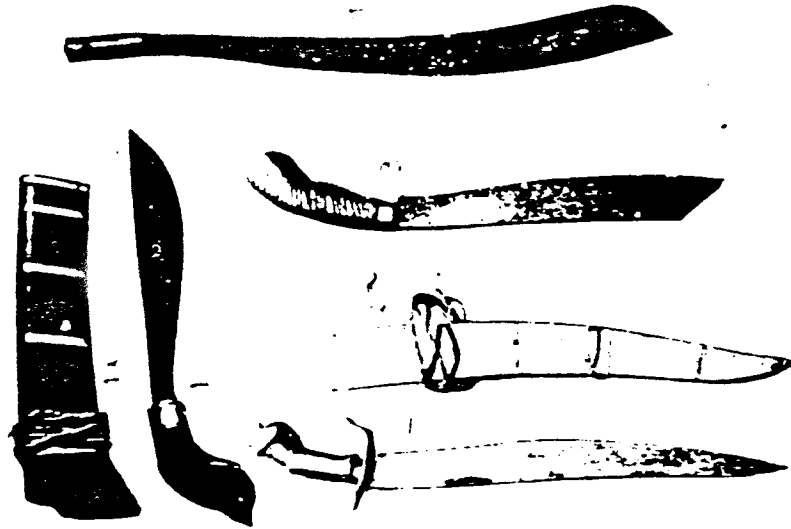
58. 1. *Parang bengkok* (Bali). 2. *Pëdang bentok* or *golok* (Bali). 3. *Pëdang bentok* or *golok* (Java). 4. Same as 2. 5 & 6. *Parang bengkok* (Java).



60. *Chundërik*. 1. W. Sumatra. 2. Moluccas. 3 & 4. Timor. 5. Java.
6. Acheh.

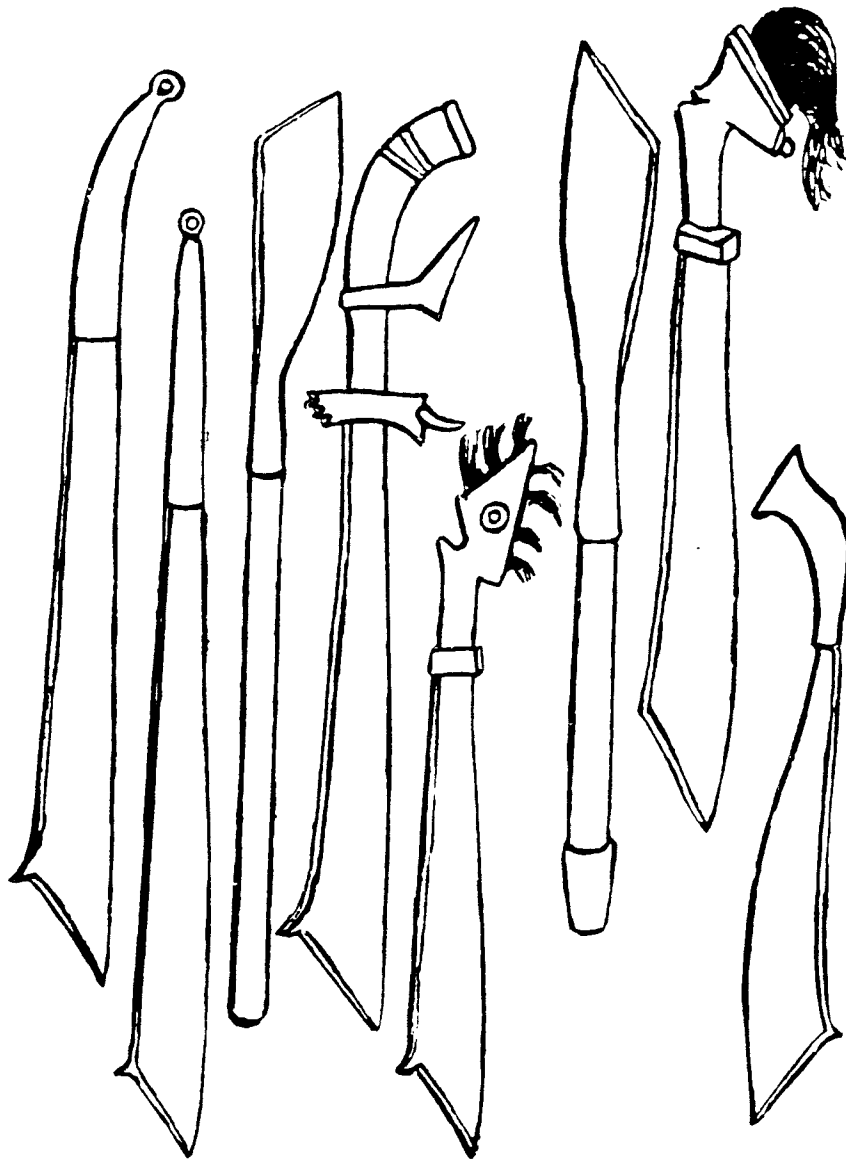


61. *Wedung* and sheath.



62. 1 & 1a. Malay *parang* and *sheath*. 2 & 2a. Philippine *parang* and sheath (*barong*). 3. Philippine tool. 4. Malay *parang* with iron handle.

Wedung is a type of *parang* worn by chiefs in Java, having a long horn spur to slip into the belt. On state occasions these chiefs may only wear one *kēris* and that at the back; and the wearing of the *wedung* is intended to symbolise their readiness to cut down *bēlukar* (undergrowth) or do anything else their sovereign may require. (See Plate 61).



63. Timor *kelewang*.

SPEARS.

Malays used many spears and javelins. The general name for spears is *tombak*.

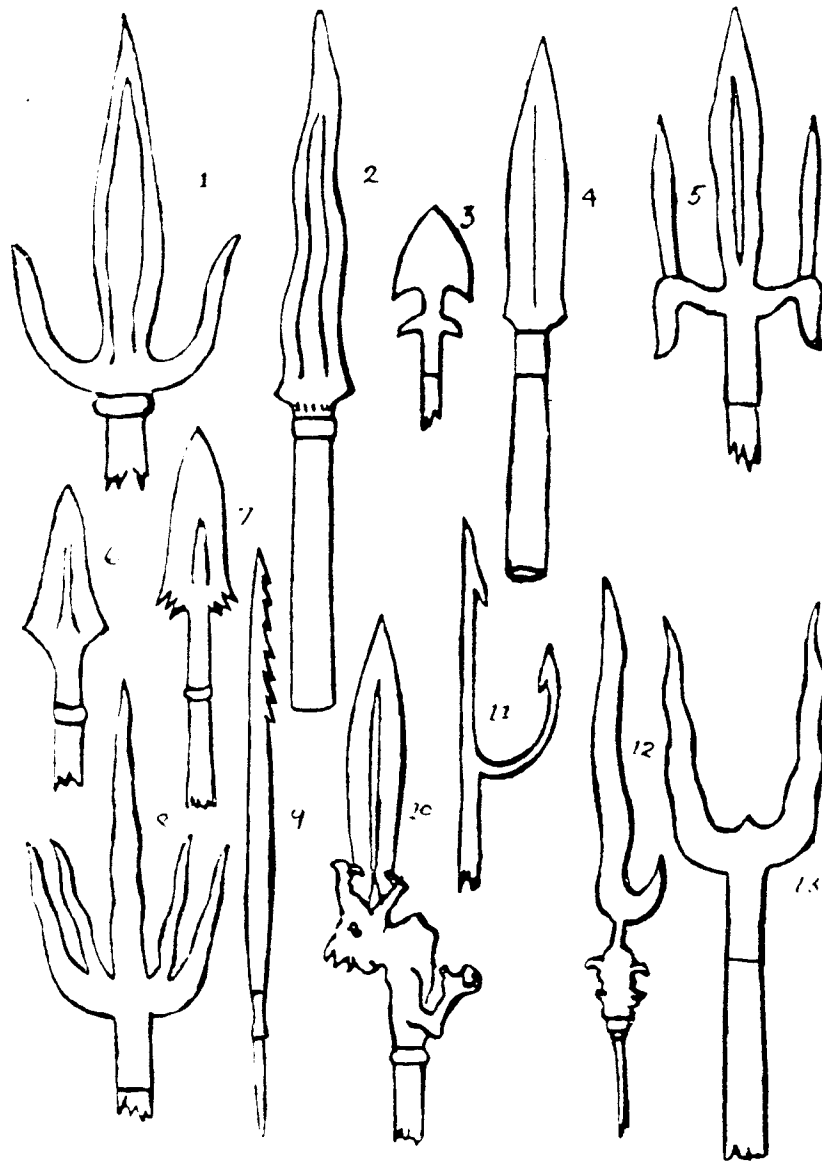
(1) THRUSTING SPEARS.

These spears seldom if ever have a socket. The head has a long tang which is fitted into the shaft and fastened with resin. The shaft is fitted with a long ferrule (*têmin*) usually of brass or silver to prevent splitting. The silver ones are often beautifully worked. In Borneo a spearhead is lashed on with rotan and sometimes with brass wire.

Lêmbing. This is a specific name for spears with a ridge down the centre of the blade. These are characteristic of the Peninsula. They seem to have been modelled on the old Chinese bronze age spears. This ridge pattern is certainly an old type. Plate 80 shows an iron *lêmbing*, a bronze *lêmbing* and a broken stone spearhead all with a ridge. It should be remembered that bronze weapons were not in use in Malaya until a short time ago, and that the later polished stone weapons were copies of the bronze or iron ones. The early stone spearheads did not show this ridge (see Plate 80 No. 2) because they were not copied from bronze or iron weapons.

<i>sêrunjong</i> :	This is a sharpened stake or spike used as a spear or pike; not used for throwing.
<i>chandak</i>	is a short stabbing spear, similar to an assegai.
<i>sodok</i>	a broad-bladed spear-like weapon.
<i>ranggas</i>	a lance used for tilting in tournaments.
<i>kujur</i>	a fish spear or a heavy pike.
<i>tombak pêngawinan</i>	a halberd. In the Peninsula it is only found in the Malacca district and is of Portuguese, Dutch or Japanese origin, or is a native copy of these.
<i>tombak bëndêrang</i>	a spear of state. Four or seven of these are carried before chiefs in procession.

The shaft is ornamented with hair or horse tails or yak tails. These are



64. 1 & 5. *Tērisula* or *bēsi tiga* (Java). 2. Short handled stabbing spear (Bali).
 3. *Lēmbing* (Batak). 4. As 2 (Java). 6 & 7. *Lēmbing* (W. Sumatra).
 8. *Lēmbing*, *bēsi lima* (Java). 9. 10 & 12. *Lēmbing* (Java). 11. *Tipu*
Dayak (Malaya). 13. *Lēmbing*, *bēsi dua* (Bali).

Note.—These spear heads are not all on the same scale.

dyed crimson or crimson and white. This type may also be called *tombak rambu* (tufted spear).

Tombak kĕrajaan state spears generally.

Galaganjar. This is a pike used as an emblem of rank in Riau.

Gĕganit. This is a corruption of the English word 'bayonet.' Malays often mount European bayonets on poles and use them as spears. On old battlefields I have dug up many of these.

Tipu Dyak. The spears described above have no barb but there is a variety called *tipu dyak* (to trick the Dyak). This looks like a Neptune trident with one of the side blades cut off, and the central blade made a little longer. The story is that Dyaks would charge with such violence that they would receive a spear point in their body, run up the blade and kill the holder: and the *tipu dyak* was made to stop this. (See Plate 64 No. 11).

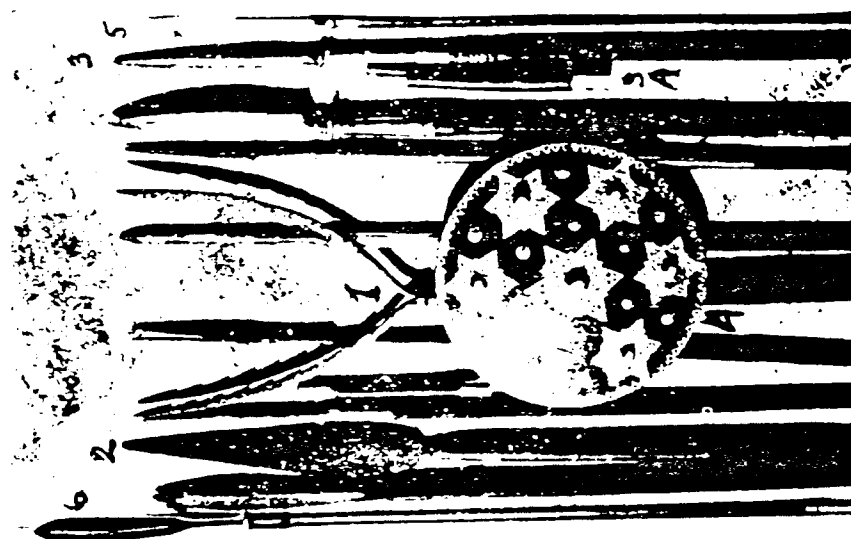
Bĕsi dua (see Plate 64 No. 13), *bĕsi tiga* (Nos. 1 & 5) and *bĕsi lima* (No. 8). In Java and Bali spears are found with two, three and five blades. I have seen one with three blades but this is a ceremonial weapon. The *bĕsi tiga* is also called *tĕrisula*.

Sĕrampang. This is a trident weapon used by the Bugis both in war and for spearing fish. The central spike had two barbs and was usually shorter than the two outer spikes which had barbs on the inner side only (see Plate 15 No. 1).

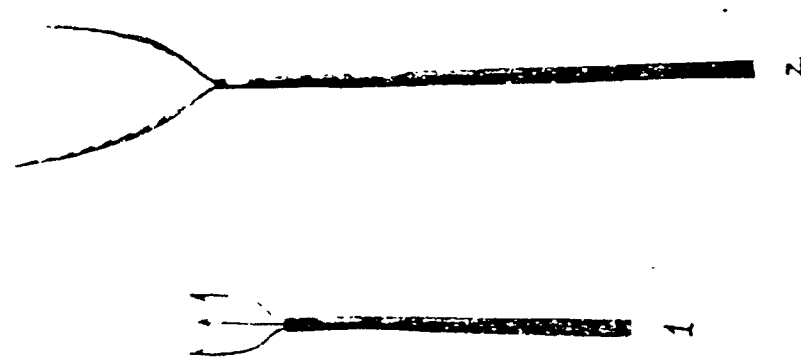
Torak. This is a fishing trident only: unlike the *sĕrampang* the *torak* is loose and the shaft comes away.

There is also a very short stabbing spear for which I can get no name, it appears to be an ordinary spear with a shaft cut short to a length of one foot: but, from there being several specimens in the various Sultans' regalia in the Batavia Museum I think they may be classed as a distinct weapon, probably the origin of the dagger called *lading tĕrus*, q.v.

The Javanese made a ceremonial spear in the form of a grotesque animal.



66. 1. *Sangga mara*. 2. Large spear from Kelantan. 3 & 3a. Malay spear with central ridge and sheath. 4. Shield. 6. Bronze walking spear. 6. Short stabbing spear.



65. 1. *Serampang*. 2. *Sangga mara* (for catching *amok*).

with a big protruding tongue which formed the spear blade (see Plate 64 No. 10).

The following expressions in connection with spears may be of interest.

Main tombak di-atas kuda: A Javanese tournament between lance or spear armed horsemen.

Tujah: stabbing downwards: e.g. through a lath floor at a man spying under a Malay house.

Radak: stabbing upwards: e.g. through the lath floor at a man sleeping in a Malay house.

Tikam tandang execution with the javelin: hurling a spear at a fleeing man and so degrading him to the position of a hunted animal.

(2) THROWING SPEARS.

Pëndahan a javelin or dart held by the hand.

Sēligi wooden dart or javelin. This is sometimes a light strip of bamboo sharpened at both ends (*sēligi tajam bērtimbal*) and sometimes a heavy wooden javelin with a hardwood point.

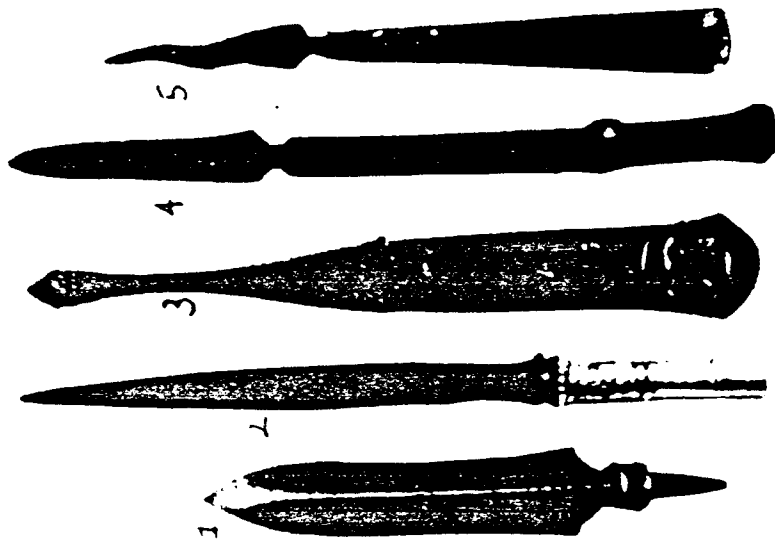
Sagu sagu a javelin used by Ilanun pirates.

Champak buang a wooden javelin thrown but not worth retrieving.

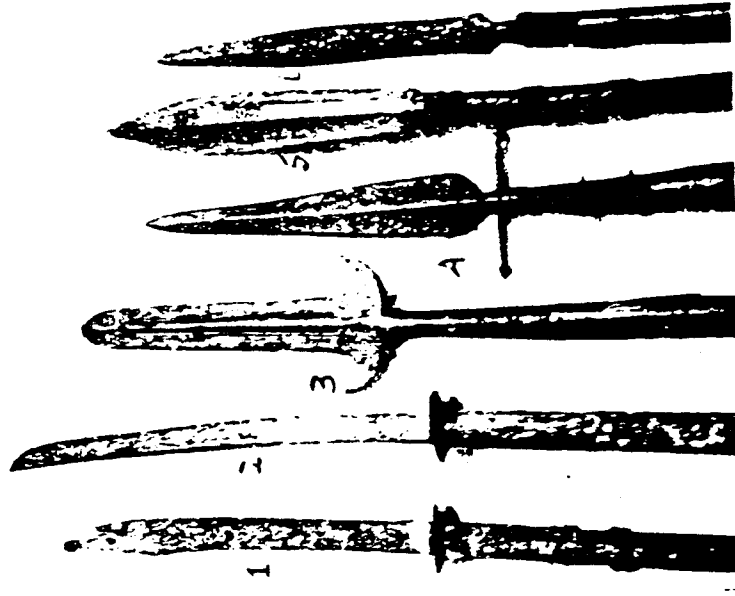
Tohok a javelin with a rope to secure recovery.

Note.—¹ The spear shown in Plate 66 No. 2, from Kēlantan, was said to be given to messengers as a mark of authority, to show they came from the Sultan. It had no central ridge and was not made in the Peninsula.

² There is also in Raffles Museum a barbed, single-bladed spear called *bēndera*. The word means 'Flag,' and the spear has the appearance of a flag hanging from a pole: alternatively, it may be compared to a *tipu dyak* without the 2nd blade.



67. 1 & 2. *Lāmbing*.
 3. Spear sheath.
 4 & 5. *Chandak*, stabbing spear.



68. 1 & 2. *Tombak pēngacainan*.
 3. *Tombak pēngacainan* probably from Ceylon.
 4. *Tombak pēngacainan* (Dutch).
 5 & 6. Borneo spears.

CANNON.

The Malays used to make cannon in Trëngganu, Java, Mënangkabau, Aceh, on the Johore River and probably in other places.

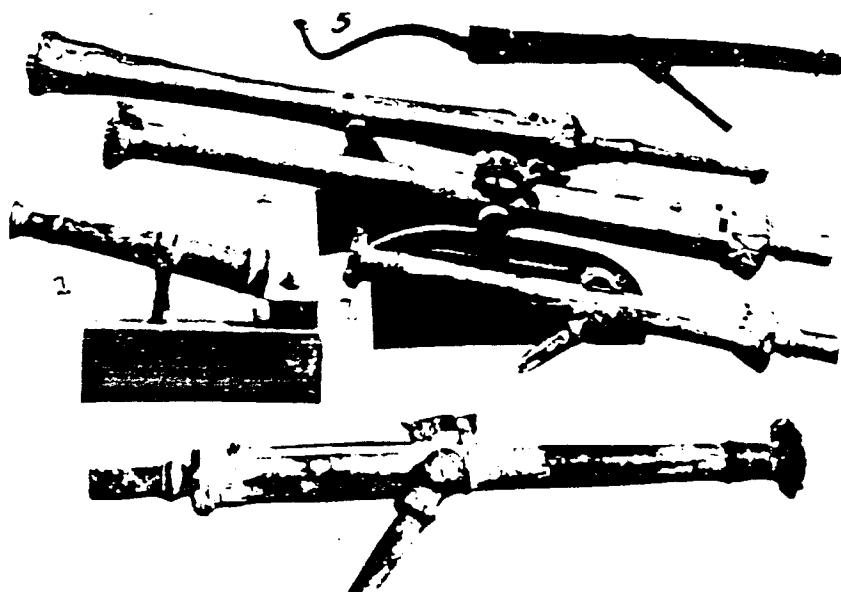
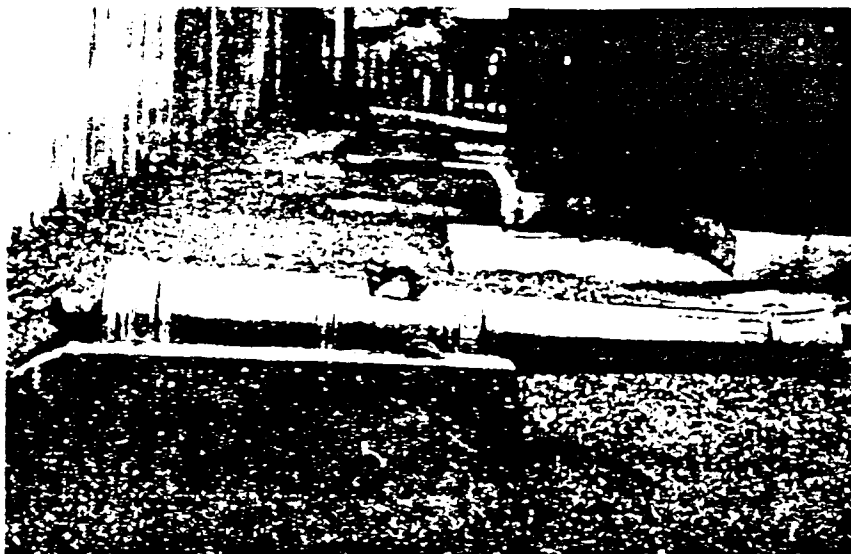
Marsden, in his *History of Sumatra* (1811) says: 'We meet with accounts in old writers of great foundries of cannon in Aceh and it is certain that firearms as well as *këris* are at this time manufactured in the country of Mënangkabau. Their guns are matchlocks. The improvement of springs and flints not being adopted by them, the barrels are well tempered and of the justest bore, their aim is excellent, which they take by lowering the muzzle at the object. They are made by rolling a bar of flatted iron round a circular rod, the art of boring¹ is probably unknown to them. Gunpowder they make in great quantities but it is very poor.'

He goes on to say that gunpowder was manufactured in various parts of the island. It was made, as with us, with proportions of charcoal, sulphur and nitre; but the composition was very imperfectly graduated, being often hastily prepared in small quantities for immediate use. Nitre was found in saltpetre caves, but for the most part was procured from goats' dung, which was always to be had in plenty. Sulphur (*bëlerang*) is procured from volcanos.

The following are the usual types:—

- (1) *Mëriam*
- (2) *Lëla*
- (3) *Rëntaku*
- (4) *Ekur lotong*

¹ In Lombok, guns were made by boring iron bars.



69. *Mérim*.

70. 1. *Mérim kalok*. 2 & 3. *Lela*. 4. *Lela rambang* (note wooden peg).
5. *Ekur lotong*. 6. *Lela* (note dolphins on Nos. 2, 3 & 6).

(1) *Mēriam*.—The name is the equivalent of "Mary", probably an early gun was so named. It carries a ball of six pounds or more. It is probably a copy of the European demiculverin. It is often highly ornamented and usually has the dolphins, the twin lugs on the top of the gun just above the trunnions, for hoisting the gun on board ship. These are often made in the form of dolphins, as in the best Spanish and Dutch models. (See Plate 69).

Subdivisions of these types are:—

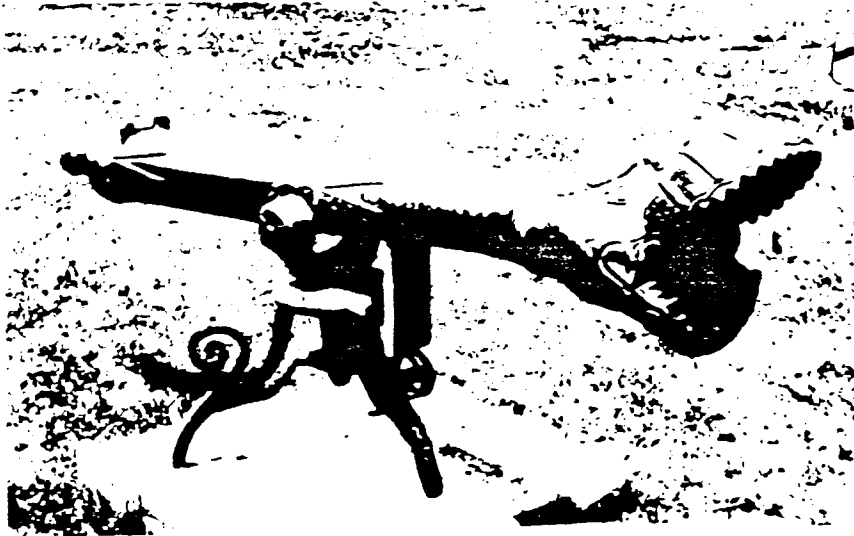
- (a) *Mēriam agong*, heavy and double barrelled.
- (b) .. *buloh*, long smooth and cylindrical.
- (c) .. *jolong* or *jēnjulong*, long tapering and narrow calibred.
- (d) .. *kalok*, short and squat.
- (e) .. *dua sa-kalam*, bow guns in pairs.
- (f) .. *pēmīnggang*, central battery guns.
- (g) .. *turat* sternchasers.

In Java the *mēriam* type is called *bēdil*. The subdivisions are:—

- (a) *Bēdil bēsar* heavy guns, especially of very old types.
- (b) .. *pēngulu*, obsolete.
- (c) .. *tēgadás*, obsolete.

(2) *Lela*.—The original gun of this type was cast by a coppersmith after a model supplied by a Captain Lucas (*sēri lukas*) to Sultan Ma'udīn of Johore, and was named after the heroine of the *Laila Majnun* romance: the name was then given to long barrelled swivel guns generally. Short barrelled swivel guns were called *tomong*.

The *lela* was made of brass, or more rarely iron, and corresponded to the European falcon or falconet. Its ordinary range was 400 yards. The *lela* always had a tube cast in the breach, into which a wooden handle fitted. This was held while aiming and firing the gun. *Lela* often have dolphins but they are purely ornamental; as a *lela* can be picked up there is no need to hoist it. Those made in Brunei are highly ornamented. Some *lela* are breech loaders, having a separate



71



72

71. *Lala rambang.*

72. *Rëntaka.*

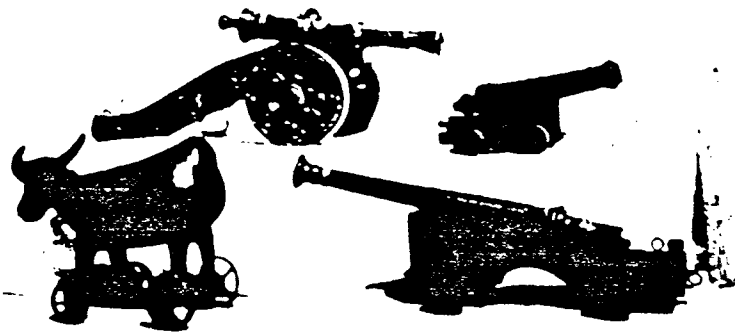
powder chamber that is wedged into the breech. In imitation of the old European base *lela* were often placed at the corners of stockades so as to fire down two faces. They are also much used on the rails of boats. Some *lela* are double-barrelled. All *lela* and other swivel guns have a forked mount (*changkak lela* or *rangking*) with a long spike that fits into the rail of a boat, or the edge of a stockade. Although these guns are now usually seen mounted on small carriages, the latter are for show purposes only, since the advantage of the *lela* was that it could be fixed in places where there was no room for a gun carriage. Moreover, being a swivel it could be easily turned in any direction without the necessity of turning the carriage.

Some *lela* have a bore of only $\frac{3}{4}$ inch. I suppose the shortage of small arms was the reason for the making of these. Malays also made numbers of tiny cannon, with bores of $\frac{1}{2}$ inch to 1 inch. These were mostly toys, but I believe in war a number were sometimes used to defend a gateway. A row fastened to a log and charged with slugs would cause damage at close range. I have seen three-barrelled specimens that were obviously made for this purpose. Also in Brunei, some big *lela* had one or more of these little guns cast on the top of their barrels for use if the enemy charged before the *lela* could be reloaded.

The *lela rambang* was a brass *lela* with a blunderbuss muzzle which fired slugs or stones; corresponding to the European cannon *perrier*, or murdering pieces, which were murder at short range. It is also sometimes called *lela mulut katak* (the frog-mouthed gun) (see Plate 71).

(3) The *rēntaka*, an iron cannon. Malays say they used to make them but all I have seen seem to be of European manufacture.

(4) The *ekur lotong*.—These were sometimes made by Malays, of iron forged round a mandrel. They have a curved iron handle forged on, resembling the tail of a *lotong* monkey. They are copies of European swivel guns carried on ship's rails.



73



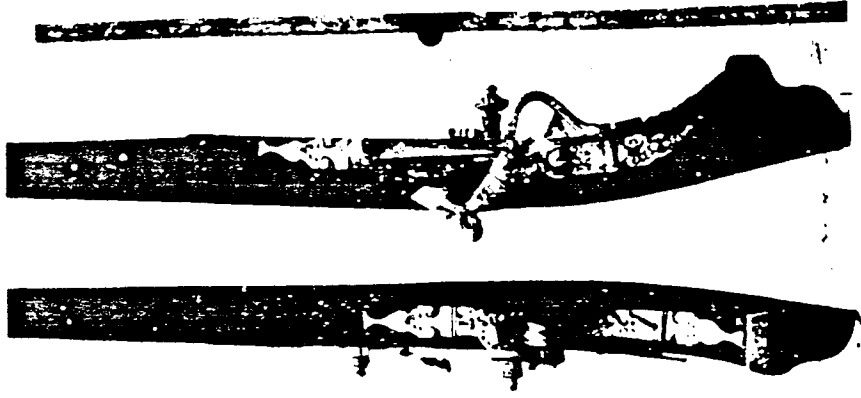
74

73. Miniature cannon. Note the weapon in the form of a bull, which fires through the rear orifice, a symbol of humorous contempt.
74. 1. Long flintlock gun ornamented. 1a. Bamboo and *rotan* case.
2. Flintlock gun. 3. Brass blunderbuss.

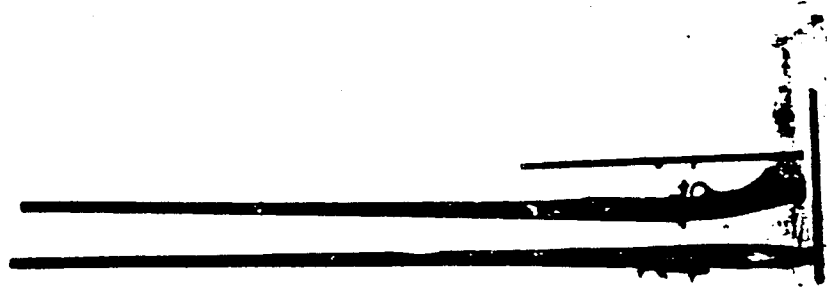
In the old battlefields on the Johore River there are found stone balls up to 8½ inches in diameter. These would fit the double cannon, or cannon royal, of the time of Charles I and Charles II. I think these guns must have been imported, but as none of them have been found yet, it is impossible to be sure. However as the balls are found at times in the walls of old forts, there is no doubt that they were used.¹

Nearly all Malay guns would seem to have been fired with a lintstock (slow match in the holder). This was called *tali api* and was usually a piece of coconut husk. There is one in Taiping that has been cast so as to take a flintlock, though this is now missing. Malay cannon usually fired stone balls, though iron ones were also used, and a brass ball has been found. They used lead and tin slugs at close quarters, and made a sort of case shot of stones in a *rotan* basket.

¹ These balls may have been fired from the guns of a European attacking force. Ed.



76. Detail of 75.



75. Matchlocks (Malay).

SMALL ARMS.

The general term for guns, muskets and rifles is *sēnapang*. Varieties of *sēnapang* are:—

- (1) *sēnapang batu*: flintlock.
- (2) *s. kēmbar* (or *pēngantin*) double barrelled.
- (3) *s. pērdiul* muzzle loading cap gun.
- (4) *s. kēpok* magazine rifle.
- (5) *s. kulai* (or *patok*) breech loader.
- (6) *s. tērkul* rifle.
- (7) *s. pukol* the old muzzle loader, the ball of which had to be hammered down the barrel with a mallet.
- (8) *s. bēdil pēmuras* blunderbuss. Another name for this is *mulut bērkēchubong* (bell-mouthed).
- (9) *bēdil istinggar*, matchlock (probably from the Portuguese *espingarda*).

Most Malay smalls arms, and all flintlocks, seem to have been imported. They made gun barrels, however, by welding bar iron round a mandrel and occasionally by boring out an iron bar. The locks of *istinggar* were made of brass. The stocks were like those of many European guns prior to 1600. They cannot be held to the shoulder properly. Old European illustrations show that these queerly shaped pieces were aimed and fired at arm's length in a forked rest, so probably the Malays did the same; or perhaps a shaped shoulder pad was worn to receive the kick.

Cartridges (*pētērum*) were made of sections of bamboo; powder flasks (*pang-galah*, *kērṣai*, or *kubit bēdil*) were made of large seeds, or small gourds; they were also made of horn and gutta percha. I have some flasks that are so small that they must have been used for priming powder. These made very ingenious bullet horns, so that one bullet at a time could be picked up quickly.

They also made bamboo covers bound with *rotan* to cover their guns in wet weather: (see Plate 74 No. 1a) and they made small mallets to drive the rifle balls down the barrel¹.

Malays now use modern guns: but they are still very ingenious at making breechloading guns from old pipes with nails for striker, and rubber bands for springs, that will shoot 12-bore cartridges. They are also very ingenious in reloading cartridges: they hammer out the cap, line it with a bit of black striking-paper from a match box, fill it with crushed match heads, fill the cartridge case with powder from fireworks and use either slugs or chopped nails as shot. In Perak, some years ago, the Government made a boundary stone of cement with a lead disc on top, into which the number of land grant was stamped. The use of these had to be discontinued as the lead was all dug out for shot.

¹ See s. *pukol*.

BOWS AND ARROWS.

Many people say that Malays never used arrows, because they are not used to-day. I think they must have had them, though it is difficult to prove. The Javanese certainly used them and Malay literature contains many words used specifically in archery. For example:—

panah: bow.

anak panah: arrow.

indong panah: quiver.

sayap: lit. wing: feathers of an arrow.

pikam: point of arrow.

bêrgandi: to use the bow

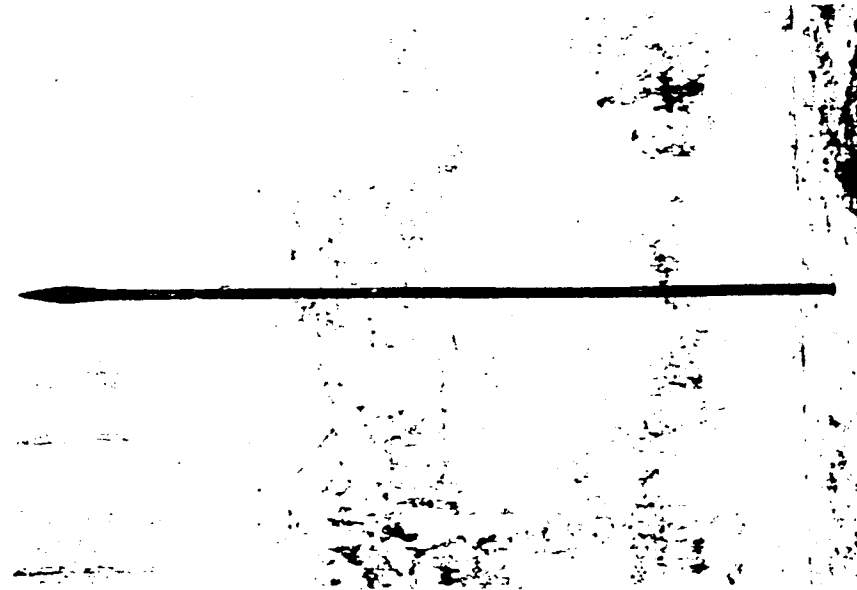
main gandi: archery.

anak panah kosong: headless arrow (for practice).

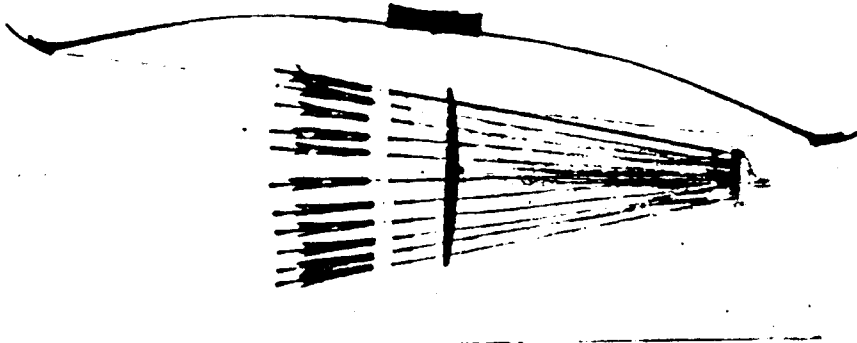
The blowpipe arrow is *anak sumpitan*. D'Albuquerque writing of the attack on Malacca says they were met with clouds of poisoned arrows. It is generally supposed that they were blowpipe arrows, because blowpipe arrows are always poisoned. I think, however, that had these been *anak sumpitan* d'Albuquerque would have said so, or at least referred to their smallness. An arrow was an everyday thing to him, and a blowpipe dart was not: moreover he was writing for people in Europe who did not know of blowpipes.

There is, however, one definite reference to the bow and arrow in Malay history. When the Portuguese were attacking Kota Kara in the time of Sultan Ma'udin Rayat Shah (1529-1564) there was a large tree that grew on the edge of the fort, and under a furious fire the Malays shot arrows with lines attached over the branches of this tree. They pulled up ropes with these and eventually pulled the whole tree over, effectually masking the Portuguese fire. These arrows must have been shot from a bow as it is impossible to shoot a line on a blowpipe arrow.

In the thick jungle a bow is rather unwieldy, while a blowpipe is not: and there is no wind in the jungle so the tiny darts fly true: but where there is wind



78. *Sumpitan*. Borneo blowpipe with spearhead attached to straighten tube. Mouthpiece rests on ground.



77. Javanese bow and arrows.

an arrow shot from a bow being much heavier would go straight to the mark. The Malays being seafaring people would need a weapon that could be used in the wind.

The Malays met Chinese, Indians, Persians and other races who used bows, and I am sure, learned to use them also until guns were obtainable.

I have been asked why, if there were Malay bows, there are none to be seen now. I would point out that while the English bowman was famous throughout Europe, there are only four old English bows in existence, all the others having rotted away.

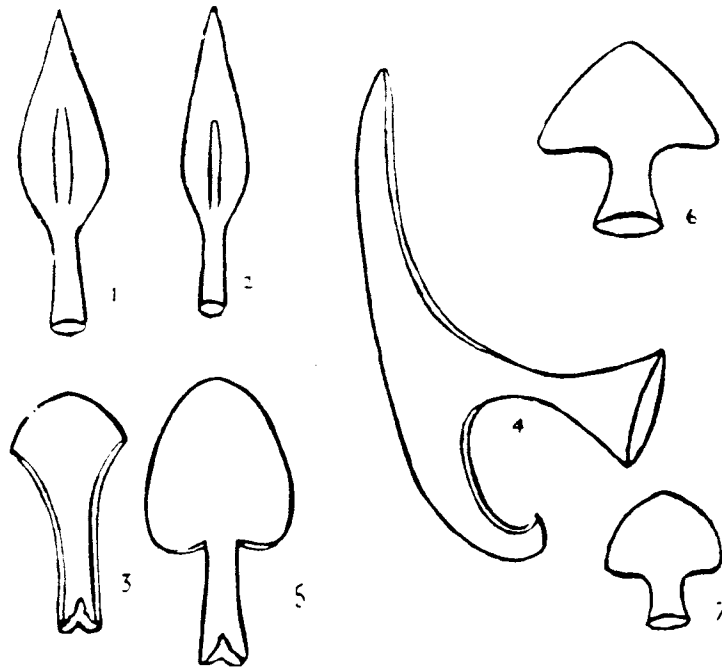
In the store room of Raffles Museum there is a fine specimen of a bamboo bow. This is either Malay or Javanese. From excavations in an old battlefield on the Johore River, I obtained two bronze articles which seem to be arrow heads; but though these may be Chinese, they are exactly like iron arrow heads in the Batavia Museum.

SUMPITAN (BLOWPIPE).

The *sumpitan* as used in Borneo has a wooden shaft from 6 to 8 feet long. It is usually made from a single tree trunk, which is bored out, then thinned down. The bore is polished by a *rotan* pull-through.

The making of a blowpipe is no easy task, and in spite of all the care taken, the finished tube is rarely quite straight. Advantage is taken of this, and a spear head of the exact weight to straighten the tube when the sight is uppermost, is fastened to the end.

The blowpipe with its spear is a very effectual weapon both as a missile weapon or as a spear (see Plate 78). The Sakai, Sémang, Jakun and other uncivilised tribes of the Malay Peninsula use a bamboo blowpipe.



79



80

79. Ancient bronze weapons of Java. 1 & 2. Spears. 3 & 5. Axes. 4. Large axe. 6 & 7. May be halberds.

80. 1. Bronze spearhead with central ridge. 2. Stone age bronze spearhead without ridge. 3. Stone spearhead; broken; Bronze or Iron Age copy of bronze or iron original with ridge. 4. Stone axeheads.

MISCELLANEOUS (old).

AXES.

In ancient times the inhabitants of the Malay Peninsula used various axes and adzes of stone, both rough and polished. These were certainly tools at first, though they may also have served as weapons. Some of the later polished stone axes were copies of bronze original and so cannot be very early. They are probably A.D. Possibly at that time these people possessed through trade, a few bronze axes, spears and knives and made copies of the axes and spears in stone. For the most part, however, they had to be content with wooden and bamboo spears, daggers of *ikan pari* and knives of split bamboo or stone. However until the country is properly excavated this must remain conjecture.

There are extant specimens of:—

kapak: an iron axe or large sized hatchet.

kapak jepun: a pole axe (probably Japanese).

pipatil: a small adze.

rimbas: a small axe.

THROWING WEAPONS.

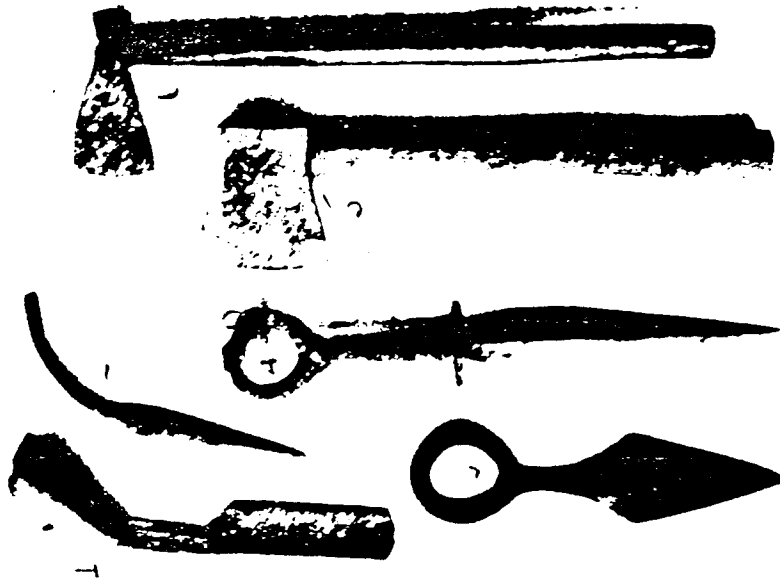
These are:—

(1) A chain club.

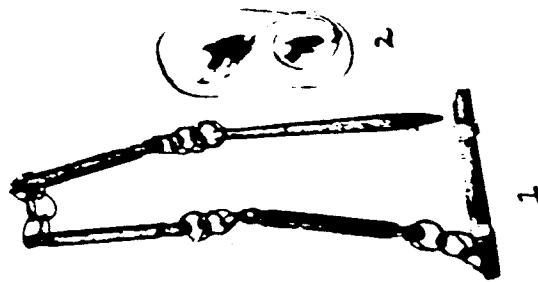
(2) *batu rajut*.

(3) *chakēra*.

(1) The chain club is whirled (*baling baling*) to obtain momentum and then thrown. A light form is much used by Chinese jugglers and weapon players, but in ancient times it was a formidable weapon (see Plate 81 No. 1). This specimen is heavy and it takes a strong man to swing it for long. A similar weapon is the



82. 1. Razor blade in *tumbok lada* hilt. 2. Brass stabbing knife. 3. A kind of knuckle duster. 4. Name uncertain, see text. 5 & 6. Stone axes.



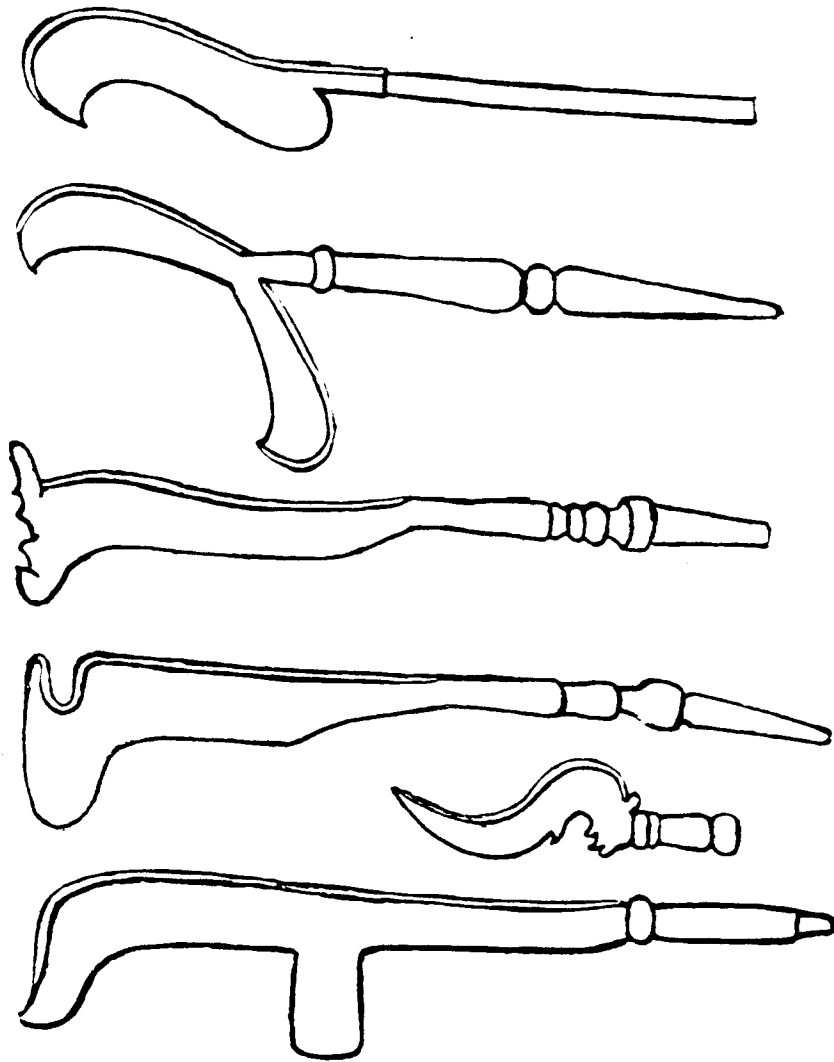
81. 1. *Baling-baling*. 2. *Batu rajut*.

Indian chain sword.

(2) *batu rajut*: a metal ball bound in network and used as a missile. Wilkinson gives this as a Malay weapon but I have been unable to trace it. However, outside the fort, Kota Simpana, in Malacca, a brass ball was found. This was thought to be a cannon ball. Brass is a very expensive material of which to make cannon balls; and while it is possible that Malays finding that stone balls made no impression on stone walls, and being unable to make cast iron may have used brass for this purpose, I am inclined to think this may be one of the balls of which Wilkinson speaks. It might easily have been dropped during an attack (see Plate 81 No. 2).

I obtained a kind of *batu rajut* from a Chinese weapon player, which he called (in Chinese) *tim bing*. It is made of brass, having a peg with a hole to take a cord. This is about 16 feet long, with a loop on the end for the left wrist. In use the cord is looped loosely in the left hand: is grasped about 3 feet from the ball by the right hand, the ball is whirled round quickly to acquire momentum and released, the cord travelling through a loop formed by the right thumb and forefinger. As soon as the ball hits (or misses) its mark, is pulled back by the cord and whirled again for the next shot. To test this weapon I put up four bottles on a fence. The weapon player at a distance of fourteen feet broke each of them, then broke three planks in the fence, all with seven shots in sixteen seconds. He said it was a very old Chinese weapon, but it took a lot of practice before one could use it, and that if one were charged before one got up enough pace one used the ball as a club. I cannot be certain that the *batu rajut* was used in this way: but the Malays were fond of foreign weapons and copied them: so the *batu rajut* was probably copied from the *tim bing*. Why they did not make them with a hole to take the cord is a puzzle. I can only suggest that the origin of this weapon was a stone (*batu*: stone) and that when they used metal they made the weapon in the old form. In the British Museum are some British weapons: stones which have grooves worked round them to take a cord, and I believe they were used in much the same way.

(3) *chakēra* is a war quoit with a serrated edge, mentioned in Malay writings



83. *Kudi* (various). These ancient weapons were used both as weapons and as agricultural implements until quite recently in Java.

and depicted on Javanese monuments. It is a well known Indian weapon, and I have no doubt the Malays used it, but so far I have been unable to find a specimen.

It is whirled round on the forefinger and thrown so as to skim through the air horizontally. It is said to be able to sever a man's neck, or the stem of a giant bamboo, at 50 yards. Wilkinson thinks the passage, *hujan panah dan chakēra*, (a rain of arrows and war quoits) means a shower of arrows and discus-headed arrows, pointing out that Raffles illustrates a discus headed arrow. However, the weapon illustrated by Raffles would be useless in war, though it might probably kill birds.

The following slings and catapults are known to have been used:—

ali-ali a catapult, usually made of leather or plaited *rotan*, on which the missile is placed. Also a sling.

umban tali a sling made from fibrous bark, sometimes of human hair.

CLUBS.

těmbong: a quarter staff or long cudgel.

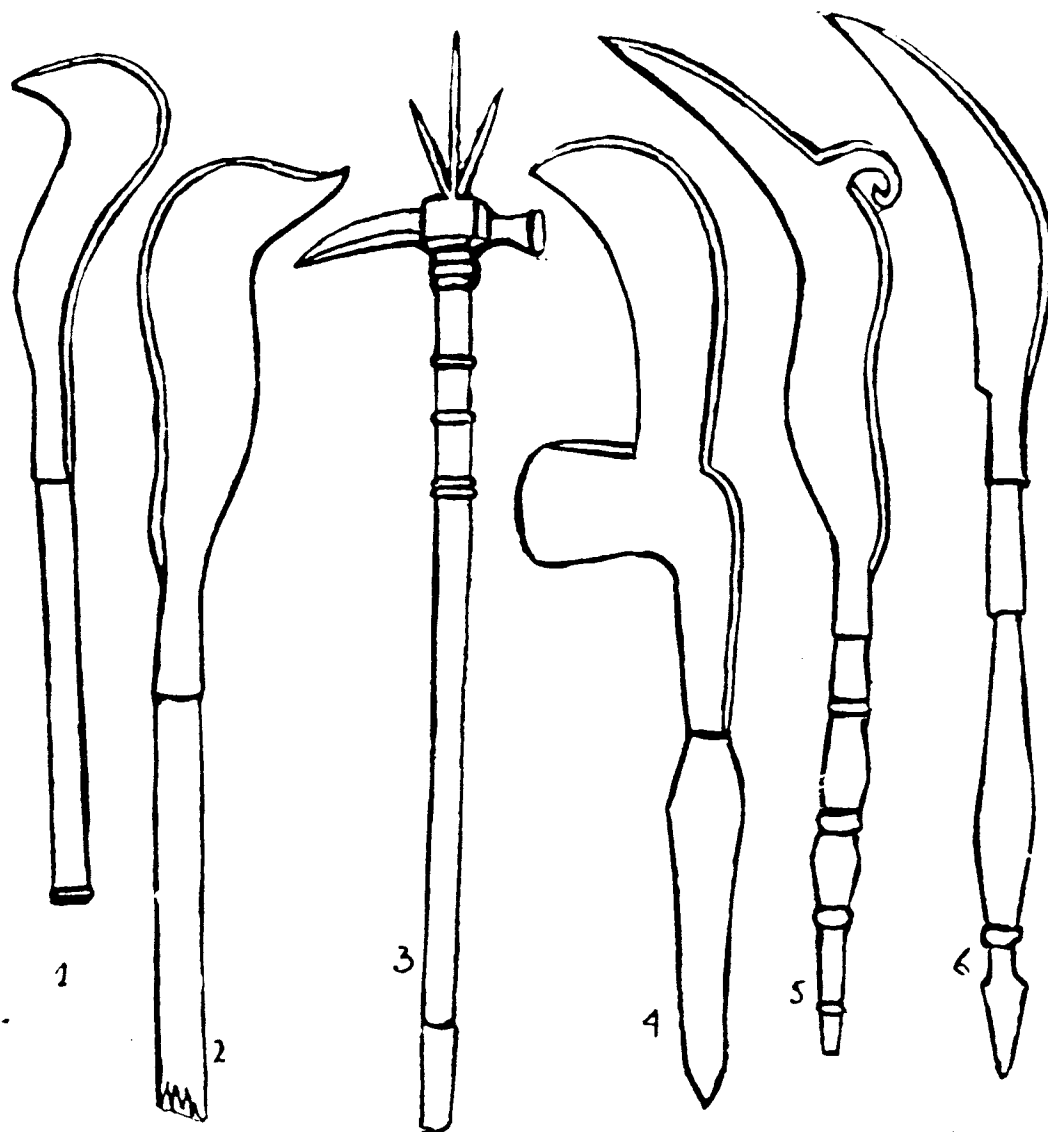
těmbong kěmboja: a short cudgel.

toyah: a thrusting pole for use in a scrimmage.

gayong: a kind of quarter staff. In romances it has magic powers and multiplies blows: if it hits, one is hurt in two places, if it misses, one is hurt in one.

pinang layar ("Penang lawyer") cudgel made from the wood of the *pinang liar*.

chokmar: a mace, or spiked club, known only in romances.



84. Old weapons from E. Java. 1 & 2. *Ruding lcongong*. 3. *Kapak jěpun*.
4, 5 & 6. *Kudi*. (Note: weapons not all in same scale).

gada: a warclub, but not a mace.

gada limbang: knuckle duster (from W. Sumatra).

pēmambak tēmbaga: brass knuckle duster.

OTHER WEAPONS.

panah ayer: a squirt or syringe. This was used with the poisonous sap of the *buta buta* tree (*buta*: blind) in order to blind the enemy.

sēreng: a fire raising arrow or rocket.

tckpi: an iron weapon with a large guard, and a blunt point. It was used for parrying and also was a weapon, either for thrusting at the stomach, spleen or face, or as a club. It could be used to evade a law against carrying sharp weapons. Chinese, but used by Malays.



85. Ancient weapons. 1—4. *Kudi*. 5. Spearhead. 6 & 7. Knives.

MISCELLANEOUS (Modern).

When the Malays were disarmed they were permitted to carry *parang*, which are agricultural implements. Some ingenious people made heavy *kēris* blades, and fitted them into parang hilts and sheaths. They could be used for chopping, but were really *kēris*. I have been given a name *rebong* (shoot of bamboo) for these but am not certain if this is a general or only a local name. Other evaders of the law had small axe heads fitted with short handles, that could be carried in a side pocket. The hammers used for breaking road metal were often stolen and one end forged into an axe edge to make such weapons. Thirty years ago these were frequently carried in Perak, and I have known them used with drastic results (see Plate 82 Nos. 5 & 6).

A nasty ripping knife is sometimes made by fixing an old razor blade into a *tumbok lada* hilt. The shape of this hilt makes the blade project when held as a *lari ayam* and an upward slash at the stomach or a cut at the neck is deadly (see Plate 82 No. 1).

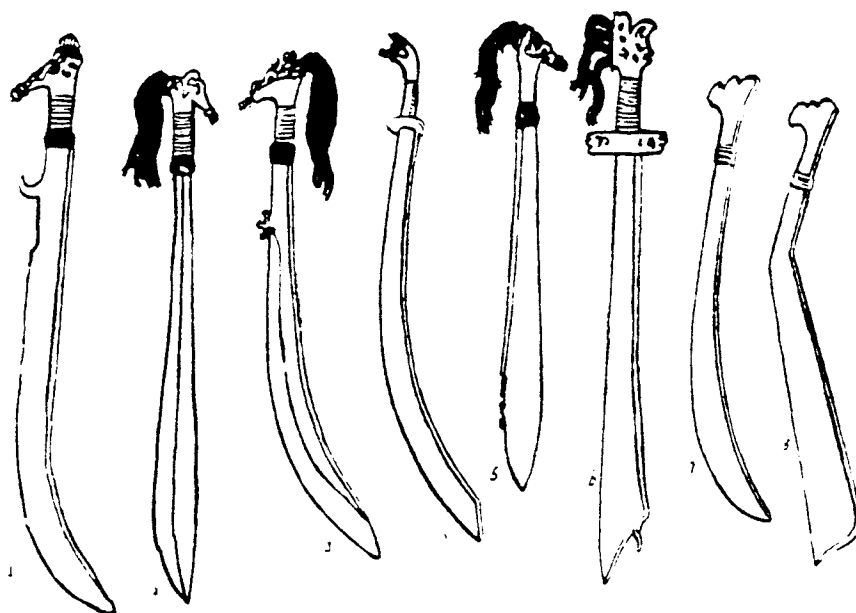
Small knife blades, four to five inches long, often of European manufacture are fitted with hilts and loose wooden scabbards. These are carried in side pockets. The sheath is intentionally loose so that it would drop off if the knife were hurriedly drawn.

Another knife has a loop at the top for the forefinger like a *lari ayam*. It is poniard shaped, with a small guard, all forged out of a single piece of iron. The hilt and ring are wrapped round with string to give a better grip. The ring prevents the knife being wrested from the hand. It is probably made by a Chinese blacksmith, for Malays, and looks home made (see Plate 82 No. 4).

I cannot discover any name except *pisau* (knife) for the last three types.



86



87

86. 1 & 1a. *Bajau beladai* and sheath. 2. *P. ilang*. 3 & 3a. *P. ilang* and sheath. 4. *Latok buku*. 5. Small *latok buku* (tool). 6. *Parang pedang*. 7. *Pakayun* (Murut).
87. 1. *Naibor*. 2. *Bayu*. 3. *Langgi tinggang*. 4. *Pakayun*. 5. *Parang ilang*. 6. *Kelewang*. 7. *Parang pedang*. 8. *Latok buku*.

DAYAK WEAPONS.

The *parang* of the Dayak and other tribes of Borneo seem to be adapted from the Malay swords. I therefore include them.

The Sea Dayak use the following varieties:—

- (1) *naibor*.
- (2) *langgai tinggang*.
- (3) *jumbul*.
- (4) *baju*.

(1) The *naibor* is a curved scimitar. The back and edge curve to a point without any slope. There is a large finger guard. The hilt is often made of stag's horn. This is cut to form a good sized hilt: the brow tine is cut to form a sort of hook and usually carved. The *naibor* is not decorated with tufts of hair as the *parang ilang* is (q.v.).

(2) The *langgai tinggang* is a *naibor* with a broad groove cut out on each side of the blade from the finger guard to point. The name means the tail of a hornbill, which this groove is supposed to resemble.

The finger guard is much smaller than that of the *naibor* and set further down the blade, and it has a *parang* hilt like a *parang ilang*.

(3) The *jumbul* looks like a *parang ilang* but is not concave or convex and is slightly curved.

(4) The *baju* is a double edged weapon, looks like a *parang ilang* but is neither concave nor convex.

These blades are often incised with very beautiful patterns and are of very good steel. They are sometimes decorated by boring holes in the blade and inserting brass pegs (*lantak paku*).

The sheaths of all these Borneo swords are made of two pieces of wood hollowed out and fastened together with *rotan*, brass or silver wire lashings. An exception is the Murut sword which is fastened with strips of tin. The Muruts are said not to be able to make *sampir*. Their sheaths are often beautifully carved and decorated with bone, shell and hair.

The Land Dayak use:—

- (1) *buku*: A small weapon, usually made by bending a square bar of iron at a slight angle, and forging the longer end into a broad ended blade. It has a hilt like the *parang pēdang*.
- (2) *pandut*: the fighting *parang*, it is like the *buku* but has no wooden hilt: instead, the iron shoulder is made longer and a hole bored through to take an iron bar which forms a cross guard.

The Borneo Malays use:—

- (1) *parang pēdang*: the blade is long, curved and broad at the end tapering nearly to a point at the hilt. The blade is not ornamented and the hilt is of wood; it is used mostly for agriculture, but can be an effective weapon.
- (2) *latok*: a large form of the *buku*. It is heavy and used with both hands.

The Kayan, Kenyah, Kelabit, Punan and Pulong. These tribes use:—

- (1) *parang ilang*: has a blade that is concave on the inner side, the side towards the user, convex on the outer. This is to make it cut inward, cutting downward at an angle of forty-five degrees. Used on a small tree the *parang ilang* will turn slightly and cut through, while an ordinary shaped blade would, through the splitting of the wood, tend to cut downward and not through; and thus would take two or three cuts to do what the *parang* will do in one. It is said that with downward cut at an angle of forty-five degrees the weapon will turn enough to cut a man's head clean off.

This peculiarity of the blade makes it dangerous for a novice to use: as if the stroke is not made at the exact angle it tends to turn in the hand, or fly back, striking the user with the edge. As the concavity is not always the same even an adept has to learn to use a new *parang ilang*.

A left handed man has the concave and convex edges reversed, so that the weapon will always cut in towards the bearer.

In the Philippines *parang* are used that are sharpened only on the outer edge and which thus have something of the same cutting effect.

Murut.

The only weapon which is peculiar to the Murut is the *pakayun*. This has a long narrow, curved blade, without ornamentation. The hilt is of wood, carved with a design of two pigs. The grip is usually a brass tube expanding into a lip, which forms a finger guard.

APPENDIX A.

MALAY WARFARE.

From Marsden's History of Sumatra (1811) we learn that the spirit of war was excited among the Malays on the smallest provocation. They appeared in fact to be in a state of perpetual hostility and they were always prepared for attack or defence. Between the Mënangkabau people and those of Riau and Aceh, warfare was incessant until it was checked by the British.

Although much parade attended their preparations of war, yet their operations were carried on rather in the way of ambuscade and surprise of straggling parties, than open combat: firing irregularly from behind entrenchments, which the enemy took care not to approach.

The first act of defiance was firing, without ball, into the *kampung* of the enemy. Three days were allowed for the party fired upon to propose terms of accommodation. If this were not done or the terms could not be agreed upon, war was fully declared. During the course of the war which sometimes lasted for two or three years they seldom met openly in the field or attempted to decide the contest by a general engagement as the mutual loss of a dozen might go near to ruin both parties, nor did they ever engage hand to hand, but fired at extreme range.

Nevertheless they were not fond of remaining on the defensive in fortified places, but preferred to advance into the plain and throw up temporary breast-works and embankments.

The soldiers served without pay. The plunder was thrown into the common stock and divided among them. They marched in single file and usually fired kneeling.

They were said to go to war on horseback; but, while the chiefs might have used horses for purposes of display, on account of the *ranjau* or pointed stakes planted in the passes they could not have been employed effectively.

Their campaigns were carried out with great deliberation. They made a regular

practice of a truce at sunset, when they remained for the night in mutual security; and they sometimes agreed that hostilities should take place between certain hours of the day only. The English Resident, Mr. Carter, was frequently chosen as their umpire and used to fix a spot where the deputies should meet and discuss terms.

Marsden did not approve of the Malay way of making warfare, and did not understand it. To the Malay, war was a game, something to break the monotony. Nowadays the idea of war is something horrible and as such, to be finished as soon as possible. Malay war was different: it was waged in a spirit of sport and emulation so why should it not be made reasonably comfortable? Hence the very sensible agreements to cease fighting at sunset so that both sides could eat and sleep in peace.

War was an exciting pastime for a man. If he were unlucky he withdrew to fight again; if he were lucky there were both loot and women for the taking. It should be mentioned here that *gundek jurahan* (a mistress taken in war) was a position which entailed no disgrace.

The Hikayat Bugis tells a delightful incident of an army taunted in a very gross way (*luchun*) to provoke it to attack a very strong position: '*běrpěrang sěpěrti di-luchun orang sahaja, di-běri orang burit dan pantat-lah.*' (The army in question did not enjoy this, and being too prudent to attack at disadvantage, returned home).

The Malays have a curious description of what a soldier should be: *lari ta'-malu, bėrhambat ta'lugu* (not ashamed to run away, not too self-satisfied to pursue). This sounds strange to us; but, in a country of dense jungle, a man can do much more for his side by guerilla tactics than by getting killed defending a forlorn hope.

Marsden gives an account of an expedition in 1804. Lieut. Hastings Dare was sent to chase Malays who had raided Ipu, one of the East India Company's districts and burnt several villages and carried off many of the inhabitants. He had 83 sepoy, officers and men, 5 lascars, 22 Bengal convicts and 18 of the Bugis guard. He marched through the hills for many days and had many men wounded

in the feet by *ranjau*. These are slips of bamboo, sharpened at each end. The part that is stuck in the ground is thicker; the opposite end decreases to a thin point, which is hardened by dipping in oil and applying to the smoke of a lamp near the flame. They are planted in the foot paths, sometimes erect sometimes sloping in small holes or in muddy and miry places and when trodden upon, for they are well concealed and not to be seen, they pierce the foot and make a most disagreeable wound. The bamboo, leaving in the wound the rough hairs from its bark, irritates, inflames and prevents it healing. Here is Lieut. Dare's rather laconic account: "Reached a spot very difficult to pass being knee deep in mud for a considerable way and spring spears set in many places, bombarded the fort with a mortar.....and commenced attack, but were unable for a number of *ranjau* in only accessible part, to make a push at the enemy. However, at one o'clock, we outflanked them and got complete possession of the embankment which, had it been properly defended must have cost us more than half our detachment. We had four sepoy's wounded and almost the whole of our feet badly cut. Numbers of the enemy were killed and wounded. They defended each of their batteries with some obstinacy against our fire but when we came near they could not stand our arms and ran in every direction.....Attacking another fort, they found a number of trees felled to obstruct the road, attacked scrambling over the trees and with great difficulty got the mortar over, our men were dropping fast, not being able to advance on account of the *ranjau* which almost pinned their feet to the ground. tried a flank attack and when this developed a general attack they were soon put to rout, and lost great numbers, among them their leader. We lost two sepoy's. killed, seven wounded and several more hurt by *ranjau*."

APPENDIX B.

MALAY WAR DRESS.

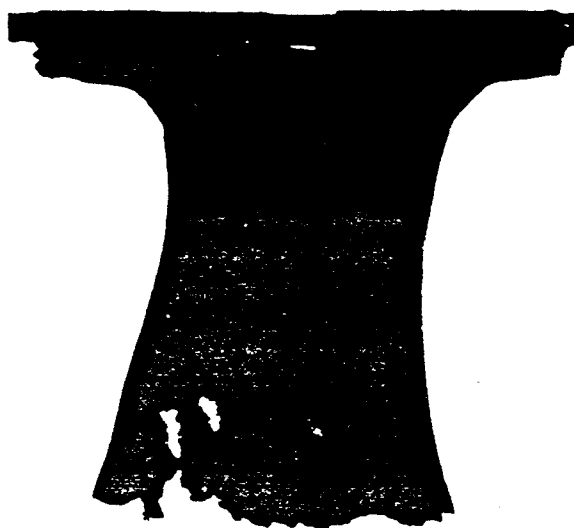
The articles of war dress are:—

- (1) *Chelana*: These are pantaloons buttoned from hip to ankle.
- (2) *Katok*: A short kilt or petticoat of coloured silk or fine cotton, ending just below the knee.
- (3) *Sabok*: A length of silk or fine cotton rolled tightly round the body like a military sash seven or eight times, and extending from the armpits to the hips.
- (4) *Sangsang*: A tight vest with the buttons worn over the *sabok*.
- (5) *Kotau*: Another vest buttoning round the body to the neck, worn over the *sangsang*.
- (6) *Sikapen*: A jacket worn over the whole.
- (7) *Tali-pédang*: This is a sword belt worn round the waist and supporting the sword on the left.
- (8) *Tudong*: A shade for the face.
- (9) Shoes or sandals are generally worn.

Three *kēris* are usually worn, one on each side and one at the back. These consists of the wearer's own *kēris*, the *kēris* that has descended to him from his ancestors, and the *kēris* which he may have received in marriage from his wife's father, which is on the left side for immediate use. This dress is for battle, and it is the custom to wear the richest attire that means permit, and to wear rings and other valuables.



88



89

88. 1. *Bam Lanyon*. 2. *Kechubong*, helmet.

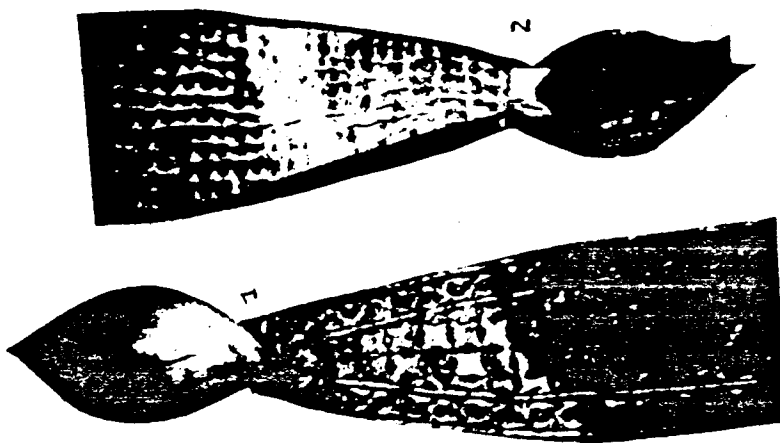
89. *Bam gant' or b'gi*.

ARMOUR.

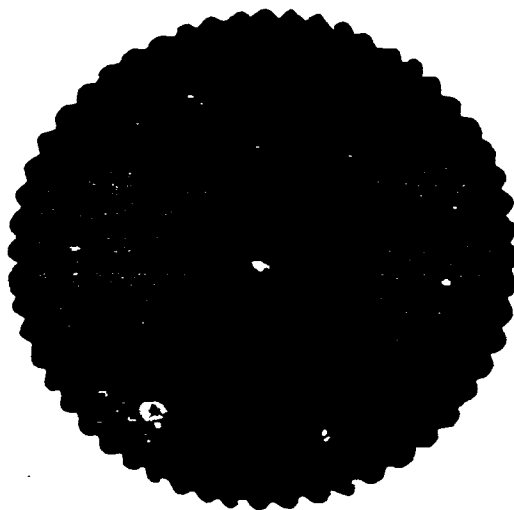
Malays have never used much armour, as it is known in Europe.

The following specimens, however, are extant:—

- (1) *Baju rantai* or *baju besi*: Iron coat of chain mail probably obtained from the Portuguese, as these are too large for most Malays (see Plate 89).
- (2) *Baju lamina*: A native made coat of mail of brass rings. These also have oblong scales of brass or horn in front and behind (see Plate 88).
- (3) *Kēchubong*: Brass helmets made in imitation of those used in Europe and India. These are rare.
- (4) *Utah*: Round wooden shields sometimes having ornamental metal plates.
- (5) *Tameng*: round shields of basket work covered with leather or cloth, often having small metal stars or spikes. This type of shield was occasionally made of brass.
- (6) *Rangin*: long shields of Indonesian type, covered with a thin gold plate (*sarong pērisai mas*) as a mark of rank.
- (7) *Utah-utah*: Small shields hung with bells and streamers were used in war dances.
- (8) Broad wadded belts were also used as a protection (see Plate 90).



90. 1. Protective wadded belt ($\frac{1}{2}$ length).
2. Same reversed.



91. *Tameng*, shield.

APPENDIX C.

MALAY FORTIFICATIONS.

Malay war seems to have been mostly an affair of outposts. The fact was that against primitive weapons, the forts on either hills or in the midst of swamps defended by *ranjau* were almost impregnable. Though Malays had heavy artillery and some of the stone balls found embedded in the walls of the old forts are $8\frac{1}{2}$ inches in diameter, still a stone ball of this size has not the weight of an iron ball and would not make the slightest impression on an earth rampart, and very little on one of heavy logs.

They were, therefore, obliged to make war by quick raids and by cutting off small parties of the enemy. When Europeans came with mortars and shells it was different. An earth wall that would keep out forty cannon balls was no protection against one mortar that would lob shells over it.

Malay forts in the Peninsula, being constructed mostly of earth and timber have practically disappeared in the course of time: while where stone was used, it has been taken away and used for building.

Marsden in his *History of Sumatra* says: 'They fortify their *kampongs* with large ramparts of earth, half way up which they plant brushwood: there is a ditch without a rampart and on each side of that a tall palisade of camphor timber; beyond this is an impenetrable hedge of prickly bamboo which when of sufficient growth acquires an exceeding density, and perfectly conceals the town. *Ranjau* of a length both for the body and the feet are disposed without all these and render the approaches hazardous to the assailants who are almost naked. At each corner of the fortress instead of a tower, they contrive to have a tall tree which they ascend to reconnoitre or fire from.'

The entrenchments were constructed of large trees laid horizontally between sticks about 7 feet high driven into the ground with loopholes for firing: and being laid about 6 feet thick, were impenetrable to cannon.

Marsden goes on to say: '(we) attacked Kota Tunggo; the inhabitants fled on our throwing in one shell and firing a few muskets. It is situated on a

high hill nearly perpendicular on three sides. The easiest entrance was defended by a ditch, seven fathoms deep and five fathoms wide.

A curious feature of nearly every old Malay fort is that while it had strong defences of ditches and ramparts in front and minor defences at the sides, the rear was left apparently undefended. The explanation is that these forts faced the river and were surrounded by jungle. The defenders had to have a place for their own boats to land and built a fort to defend it; the river was the only highway and the enemy must, therefore, approach from that quarter. Before the general use of small arms it was impossible to make a flank attack through defended jungle without terrible loss of life: since no cannon could be brought through jungle and the ground would be planted with *ranjau*. The trees would be full of armed men and the attackers would be subjected to a continuous rain of spears and stones from the tree tops. These, projected from a height of 40-50 feet, would fall with terrific force, while the defenders would be well hidden.

The following are terms generally used in connection with fortifications and defence:—

Kota: a permanent fort: strictly speaking should have stone work.

susur kota: the outer walls of the fort.

kubu: a stockade: semi-permanent, strengthened with earth and ditches.

The only *kubu* I have seen had a wall of squared tree trunks, about 14 feet high; it was in a state of decay, but when in its prime would probably have been proof against all but the heaviest native artillery.

chēlěngkoh: a bastion or turret at the corner of a fort.

pěnam pang: level top of parapet used as a gun platform.

bentong: breastworks or field fortifications, thrown up as needed.

ranggas: spiky mass of fallen timber used in front of *bentong*.

baluarti: a bulwark, rampart or fortified wall.

pogari: a palisade. Dutch accounts of about 1600 say the fort at Makam Tongkah a palisade of tree trunks 40 feet high. This was later taken by the Achehnese (1620).

ranjau: caltrop. Varieties are as follows:—

(1) *ranjau bēsi*: *chevaux-de-frise* of iron.

borong (Javanese) *chevaux-de-frise* made of three bamboo spears in the form of a tripod.

(2) *ranjau mata tiga*: a three pointed caltrop one point always uppermost.

ranjau mata satu: one pointed caltrop on a flat base.

(3) *ranjau ranchang*: any spiky obstruction fixed in the ground to prevent a rush.

(4) *ranjau pēnunggul*: Caltrop long enough to wound in the body instead of in the feet.

pēlantek: a spring spear trap, set in the approach to a fort.

terkepang: to lay siege to a fort.

APPENDIX D.

INVULNERABILITY.

Malays have always had great faith in charms against wounds and the use of magic weapons or talismanic metal. That the older Malays implicitly believe in these charmings there is ample proof.

About six years ago in Batu Pahat, Johore, there was an inquiry into the death of a man who stabbed himself in the breast in the presence of many witnesses. It transpired that he had been paying attentions to his neighbour's wife and that the husband had threatened him. He therefore went to the local *pawang*, who for a fair sum proceeded to make him invulnerable, a process that took several days. At the end of this time the *pawang* gave him a *kērīs* and said: "Stab yourself, the blade will not pierce." He did so and the *kērīs* did not harm him, but when he tried to repeat the performance to show off to his friends, it killed him. The *pawang* gave evidence in court that he had made many men invulnerable, and it had always worked before, and he could not account for its failing this time, unless an evil spirit had been present.

About two years later I read in the paper of an almost identical case in Malacca, only in this case, the charmed man boasted to his friends and challenged them, and one of them hit him with a big felling axe, and split his skull.

I met two 'invulnerable' men both in Borneo, more than 25 years ago. The first a Dayak, had 17 scars of bullet and spears that had just grazed him he said and that his immunity was natural and that he had not practised any charms. Bullets would clip his skin but could not penetrate. I think he firmly believed it, and he certainly had been lucky.

The second was a Bundu Dusun, who was in a small way a *pawang*. He practised magic and said he had made himself invulnerable. He had a extraordinary scar encircling his upper right arm. He said a man had cut at him with a heavy *parang* which had passed right through his arm without severing it. The scar looked exactly as if this had happened, but I fancy he had made it himself to enhance his reputation. His neighbours believed him to be invulnerable but they

said he was not much use as a *patcong*.

Years ago in Muar I was told a story of an 'invulnerable' man who was retained by the Sultan of Malacca as a sort of show. Anyone could shoot at him who liked, and one could see the bullets popping off him: but when the Sultan of Johore sent a man with a golden bullet¹, the golden bullet killed him.

Invulnerability was sometimes claimed by people not, shall we say, "entitled" to it. The late Mr. Cyril Blair Cooper told me of an amusing case that he witnessed 20 years ago in Batu Pahat. A man who had a grievance attempted to murder a high Malay official in the public street: the official parried the first thrust with his umbrella and said sternly: "Don't do that you fool, you'll only spoil your *kēris*. Don't you know I'm invulnerable?" and the assailant slunk off without calling his bluff.

Invulnerability is conferred:—

(1) By the use of certain objects, which are in themselves talismanic (*azimat*).

(a) *kēlambu rasul Allah* (the Prophet's bed curtain) a sleeveless fighting jacket embroidered with pious texts.

(b) *kēris bērtuwah*: these, especially *k. majapahit* and *k. pichit* conferred on their owners *pērambut sēnjata* or invulnerability to weapons.

(c) *baju leher* (neck coat) a fighting jacket made of the 44 remnants left in cutting out the necks of 44 ordinary jackets. This jacket must be sewn together by seven maidens on seven consecutive Fridays: if the wearer has the misfortune to be killed, it is evidence of the frailty of one of the seven.

¹ Grahame of Claverhouse, Viscount Dundee ("Bonnie" Dundee of the song) is said to have been killed with a silver bullet, though supposed to have been otherwise invulnerable.

(d) *sampul*; a caul. A child born with a complete caul is invulnerable.

(e) *bēsi kuning* (lit. yellow iron) a legendary metal, probably bronze. It is always said to be harder than iron and a good bronze weapon would probably be harder than a primitive iron one. I possess an ancient bronze blade that is said to be *bēsi kuning* but this claim is not admitted by most Malays who have seen it, as they very sensibly say: "We have never seen *bēsi kuning* only heard of it, and don't know what it looks like. The only way to test it, is to wear it and get someone to shoot at you, at close range, and if it prevents your being hurt it is *bēsi kuning*." I have not made this test yet. (See Pl. 80 No. 5).

A weapon of *bēsi kuning* is talismanic not only in defence but in attack also. *Bēsi kuning* is by some said to be a single metal, but the most common theory is that it is an alloy of seven metals¹, of gold, silver, copper, tin, lead, iron and one other unknown metal. The reason for this is that while a man may be charmed against some of the metals, one of the others e.g. gold or silver will kill him.

A weapon made of *bēsi kuning* is not to be confused with the bronze and brass *kēris* and spear heads that are sometimes made nowadays. These may be partly for show, but I think there is not much doubt they are chiefly made to kill people who are supposed to be charmed against iron, steel or lead, i.e. cutting and thrusting weapons and bullets. I have a *kēris* from Kēlantan the blade of which is covered with copper in small lumps, welded on, this entirely spoils the look of the *kēris*. I was told it was specially prepared to kill a certain man who was charmed in the usual way, and that it had done so.

(2) By the use of incantations (*jampi*) and drugs (*ubat*). This is of two kinds:—

(a) *pakan*, which renders hostile weapons impotent.

(b) *kēbal*, which confers impenetrability.

¹ See also the theory that the more kinds of iron the better the *kēris*.

(a) *pakan*. The art of securing this is called *ilmu pèrapoh* or *ilmu pènyala*: *pakan* will paralyse an enemy's arm, or cause his weapons to become brittle and break. *Pakan* also makes weapons miss altogether. The method is referred to in Hikayat Anggun: '*di-bèri makan ubat pakan sakalian-nya*' (he fed them on drugs that made them invulnerable).

Each metal has to be charmed against separately, by a *pawang* who knows its secret name and nature. This process takes time and money: therefore, only common metals are usually charmed against, e.g. iron and lead. Such a charm would be of no use against, say, a *k. majapahit*, because it is made of *majapahit* iron, of which no one now knows the nature. Moreover, such a *kēris* would have its own *sēmangat* or indwelling spirit, which is stronger than any magic. A charm against iron or lead would be useless against a bronze weapon: for another fee a man could be made proof against bronze; but gold and silver are especially potent; and it is very difficult if not impossible to charm against them.

These are the impressions I have gathered from questioning old people. They know endless tales and legends but are unable to be definite on any point.

(b) *kēbal*. The art of conferring *kēbal* is called *ilmu kēbal*: a study of *ilmu kēbal* was part of the education of every hero of romance or history. The impenetrability is of several kinds:

(1) *kēbal kulit*: hardening the skin, making it like that of a toad (*kēbal katak puru*).

(2) *kēbal minyak*: making the skin slippery, as if with oil (*minyak*), so that weapons glance off.

(3) *kēbal pēnimbul*: protecting the flesh by rubbing quicksilver into the body so as to get a subcutaneous metallic armour: the idea is that the quicksilver rushes at once to the wound and so prevents further penetration.

The word *kēbal* is sometimes used incorrectly for *pakan*.

sangga bunoh is a charm against death in battle.

PĒLURI TUNANG.

In addition to personal invulnerability prowess in warfare is sought by the use of charmed bullets (*pēluru*). A bullet is charmed by incantations (*bērjampi*) until it becomes *tunang* (guaranteed to reach its mark). My informants were uncertain whether it would penetrate any of the above mentioned defences of invulnerability: so the problem of what would happen if it were used against *pukan* or *kēbal* remains unsolved. It would seem to be the old case of the irresistible force meeting the immovable object. Some say that the outcome would depend on the relative powers of the *puacang* who had charmed the bullet, and of the one who had conferred the invulnerability.

It is generally supposed that against *ilmu pēnyala*, *pēluru tunang* will shatter, and while not lethal, will do considerable damage. All agree that a gold bullet, and to a less degree a silver one, will penetrate any invulnerability.

NOTE.—The gold bullet superstition is unknown in Europe but the silver bullet recurs frequently in history and romance. It was commonly supposed that certain highwaymen were charmed against steel, lead and hemp. In the middle of the eighteenth century an Irish highwayman, who was supposed to have such a charm, was hanged eight times, and broke the rope each time. The ninth time he was successfully hanged with a chain. Why the charm did not work against iron is not related.

GLOSSARY.

NOTE.—Nearly all these words have been verified in Wilkinson's Malay-English Dictionary: 2nd. edition, 1932; there are, however, some Javanese and Dayak words which Mr. Gardner uses, of which it has been impossible to verify either the spelling or the meaning. This is so noted in the glossary: but an explanation or illustration will usually be found in the text. Ed.

A.		bēlalai	elephant's trunk.
Acheh, Achin	a state in Sumatra.	bēlerang	sulphur.
ada	the verb to be in all forms: there are no inflections.	bēlukar	secondary jungle: undergrowth.
agong	1. great or important 2. bump against head.	bēndērang	<i>tombak b.</i> tufted spear.
alang	medium.	bengkok	crooked; bent.
ali-ali	sling; catapult.	benteng	breastwork.
anak	child: offspring: young.	bēntok	curved.
api	fire: flame: light.	bērandal	heavy Borneo sword.
aring	fretted work under pointed end of <i>ganja</i> .	bērhambat	to pursue: to harry.
atas	above: over.	bēri	bestowal: to give.
ayam	fowl.	bērlok	sinuous (of <i>kēris</i>).
ayer	water.	bērjol	Javanese weapon.
azimat	talismanic.	bērkait	hooked.
B.		bērpamor	damascened.
badan	body.	bērperang	to make war.
badek	a kind of <i>kēris</i> .	bērtimbal	double ended.
bahari	<i>kēris</i> with long narrow blade.	bērtupai	sword with guard to hilt.
baluarti	rampart.	bērtuwah	luck-bringing.
bangkong	heavy (of weapons).	bēsi	iron.
bantal	cushion.	buah	fruit.
bajau	sea-gipsy: Dyak tribe.	uang	discard.
baju	1. coat 2. Dyak weapon.	Bugis	coast communities of Celebes.
bari	see note on p. 18.	buloh	bamboo.
barong	Filipino word for <i>parang</i> .	bunga	flower: flower pattern.
batir-batir	gold loop ornament thro' which passes the <i>tuli-tuli</i> of a <i>kēris</i> .	bunoh	kill.
batu	stone.	buntu	closed to ingress.
baur	Perak sword of office.	buntut	tail-end; stern.
bawang	bulb shaped hilt of <i>kēris</i> .	burit	stern: posterior.
bēdil	firearms (generic).	buta	blind.
beke	broad and rounded: <i>buah b.</i> a fruit so shaped.	CH.	
bēkang	open: wide-ended.	chakak	grip: struggle.
bēladau	curved, single-edged dagger.	chakēra	quoit.
		chakok	billhook.
		champak	discard.
		chandak	short stabbing spear.
		chandong	hilt and blade in one piece: unbarbed.

changkok pointed.
 chēlaka unlucky; accursed.
 chēlana fighting trousers.
 chēlengkoh bastion.
 chēnangkas straight edged sword.
 chēriga short broad sword: cf. *tjocriga*.
 chērita *kēris* with 9 or more bends.
 chinchin finger ring.
 choban needle.
 chokmar mace.
 chundērik chopper.
 chura si manjakini; name of dynastic sword.

D.

daga small *kēris* (from Eng: 'dagger').
 daripada from: arising out of.
 dayak upcountry; the Dayak are people of the interior.
 dēmam fever.
 dēmang title of Javanese chief.
 di in; at; as result of.
 dua two.

E.

emas gold.
 ēmbalau shellac.
 ēmpunya possession; to own.
 ekur tail.

G.

gabus highly tempered; *k. tērapang* g. gold sheathed *kēris*.
 gada war club.
 gading ivory.
 gajah elephant.
 galaganjar state halberd.
 gandi a bow.
 bērgandi archery.
 ganja guard on *kēris* blade.
 gayong singlestick; supposed to have magic powers.
 gēdubang heavy short sword.
 gēganit bayonet.
 golok machete; sword.
 gondok squat; short.
 gundek mistress.

H.

harubi *k. harubi*; gold hilted *kēris*.
 hujung point; tip.
 hulu head; hilt; hinterland.

I.

ikan fish; *i. pari* sting ray.
 ilang (Dayak).
 Ilanun Moro, Sulu & all N. Borneo pirates.
 ilmu any branch of knowledge or magic.
 indong mother.
 iras original material.
 istinggar flintlock or matchlock gun.

J.

jabong glue.
 jahat evil.
 jalar to crawl sinuously.
 jambiah curved dagger.
 jambu-jambu crest, tuft or ball on helmet or standard.
 jampi magic by incantations.
 janggut beard.
 jantan male.
 jarahan prisoner of war.
 jēnawi long sword.
 jēnjulong .. small-calibre guns.
 jikalau if.
 jolong project.
 jumbul (Dayak).

K.

kalok curl; bend.
 kampong group of houses, hence village.
 kambing goat; *k. kachang*, part of *kēris*.
 kampilan Ilanun sword.
 kampoh *tēribok su-k.* 2-edged str. dagger with hollow down centre.
 kapak axe.
 kapitan captain; *k. pērang*, army captain.
 kata speech.
 katak frog.
 katok shorts; kilt.
 kēban matwork bag.
 kēchubong helmet.
 kēlambu bed-curtain; mosquito-net.
 Kēlantan state in N.E. Mal. Penin.

kélewang	Indonesian sword
kéling	S. Indian.
kélok	wavy.
kémbar	making a pair.
kémboja	Cambodia.
kénchana	gold (poetically).
kényang	repletion.
képok	receptacle (for rice).
kérajā'an	pertaining to a chief.
kérambit	claw dagger.
kérpai	powder horn.
khērsani	fr. prov. of Khorasan, Persia.
kolak-kalek	shaking up and down.
kosong	empty; futile.
koteng	alone; <i>parang k.</i> chopper with hilt and blade in one piece.
kubit	a pinch.
kubu	stockade.
kuda	horse.
kudi	knife used in husbandry.
kuku	claw.
kulai	hanging; swaying.
kulit	skin; parchment.
kuning	yellow.
kujut	strangling.
kuran	sacred book of Islam.
L.	
lada	pepper.
lading	cleaver.
lalang	grass (coarse).
lambai	brandish; <i>l. gajah</i> , part of <i>kēris</i> blade.
lamina	scale mail armour.
langgai-tinggang	(Dayak).
lantak	ramming down.
lari	escape; flee.
latok	short; heavy.
lawi	curving feather, as cock's tail.
leher	neck.
lela	swivel gun.
lēmbing	spear with ridged blade.
lepa	tool.
lilin	wax.
lima	five.
limbang	depression.
lok	wave in <i>kēris</i> blade.

lotong	variety of monkey.
luchun	gross insult.
lugu	content; self-satisfied.
lutang	knee.

M.

main	play.
Majapahit	Hindu-Jav. state: 1294-1400.
makan	to eat.
malu	ashamed.
mampai	false edge to a blade.
mata	eye.
mēlawan	challenge; rivalry.
mēlela	steel.
Mēnangkabau	Malay territory in Sumatra.
mēngerat	euphemism for death.
mēnjadi	to become.
mēriam	cannon.
mērubī	cf. <i>harubi</i> .
minum	to drink.
minyak	oil.
Muhammad	the Prophet; a proper name.
mulut	mouth.

P.

pagar	palisade.
pajah	children.
Pajajaram	Jav. kingdom, A.D. 1300-1500.
pakan	invulnerability.
pamor	damascened pattern on blade.
panah	bow; cf. <i>gandi</i> .
panchar	gushing forth.
pandai	expert.
pandak	short; cf. <i>pendek</i> .
panggalah	powder-horn.
panggong	platform; dam.
panjang	tall.
parang	cleaver; machete.
pari	skate; ray; sting ray.
parong	sinuous.
pasupati	Javanese <i>kēris</i> .
Patani	Malay dist. S. Siam.
pawang	magician; medicine man.
pédang	sword.
pēkakak	kingfisher.
pēlantek	spring spear.
péluru	cannon-ball; bullet.

pěmanchong	finely cut: <i>pědang p.</i> execution sword.	rangin	long Indonesian shield.
pěminggang	mid-ship.	rangking	large covered basket.
pěmuras	musketoons: blunderbuss.	ranjau	caltrop.
pěnampang	parapet of fort.	rantai	chain.
pěndahan	javelin.	rasul	apostle.
pendek	short.	rěbong	young bamboo shoot.
pěndok	metal casing. lower part of <i>kěris</i> sheath.	Rembau	dist. in Nēgěri Sembilan.
pěnggal	cut short: beheaded.	renchong	dagger (convex cutting edge).
pěnggalan	<i>cf. pěnggal.</i>	rěntaka	swivel gun.
pěngafu	old type firearm.	rimbas	small adze or axe.
pěngawinan	halberdier: <i>tombak p.</i> spear of state.	rotan	cane (for basketry).
pěnimbul	<i>kěbal p.</i> "subcutaneous armour" of mercury.		
pěnunggal	to go off quickly: gallop.	S.	
pěnyala	charm to secure invulnerability.	sa-bělah	one of a pair.
pěnyalang	execution.	sabok	sash. of war-dress.
pěnyakit	sickness.	sagu-sagu	javelin.
pěpatil	adze.	sahaja	intentionally.
Perak	state on W. coast. Malay penin.	sakalian	all.
pěrambut	invulnerability against weapons.	salang	execution with <i>kěris</i> .
pěranggi	iron-headed chopper.	sampir	crosspiece of <i>kěris</i> sheath.
pěrbayangan	<i>kěris</i> driven right thro' body.	sampul	caul.
pěrdiul	<i>sěnapang p.</i> muzzle loader.	sangga	projecting guard or support.
pěrěmpuan	woman.	sangsang	to hinder.
pěrisai	round shield.	sapukal	straight <i>kěris</i> .
pětěrum	cartridge.	sari	flower-like.
pichit	finger pressed.	sarong	sheath: covering: skirt.
pikam	point of arrow.	sayap	wing.
puchok	leaf-bud: point of growth.	sěladang	wild ox.
pukul	strike: hit.	sělarak	closed: bolted.
puloh	ten.	sěligi	wooden dart: javelin.
pun	suffix of emphasis: even, yet.	Sělingsing	dist. in Perak.
puru	<i>katak p.</i> toad.	sěloka	rhyme: jingle.
puteh	white.	sěmangat	indwelling spirit.
puting	head of blade: shank.	sěmpana	sinuous.
R.		sěnapang	gun: musket; rifle.
radak	stabbing upwards.	sěnjata	weapon.
raja	ruler.	sěpěrti	like: similar to.
rajawali	king of birds.	sěrampang	trident.
rajut	network: darning.	sěrai	palace.
rambang	open.	sěreng	sullen.
rambu	fringe: tassel.	sěri	honorific prefix.
ranchang	pointing upwards.	sěrunjong	sharpened stake used as spear.
ranggas	spiky mass of fallen timber.	sewar	dagger.
		shamshir	sabre.
		sigi	metal band on <i>kěris</i> hilt or sheath.
		sikap	mien: deportment.
		sikapan	<i>cf. sikap.</i>

sikim	knife; sometimes sword.
silang	pointed end of <i>ganja</i> .
sodok	shovel.
sudu	spoon-shaped.
sumpah	oath.
sumpitan	blowpipe; <i>anak s.</i> blowpipe arrow.
sundang	sword <i>kēris</i> .
Sulu	Borneo race.
sursur	outer walls.

T.

ta'	not; negative prefix.
tali	cord; belt.
tandang	travel; movement.
tangkai	stalk.
tambang	1. ferrying; 2. tying to post.
tameng	Indonesian round shield.
tapeh	long sarong or cover.
tarah	<i>t. baju</i> ; Acehnese sword.
tēbal	thick.
tēgadas	obsolete cannon.
tekpi	trident.
tēmbaga	brass.
tēmbang	(Javanese) to sing.
tēmin	metal band on dagger hilt <i>cf. sigi</i> .
tēmpat	place.
tērajang	kicking down.
tērapang	casing of thin gold plate.
tērkepong	to besiege.
tērkul	rifle.
tērisula	trident.
tērus	straight.
tētērapan	<i>cf. tērapang</i> .
tilam upeh	Javanese <i>kēris</i> .
tiga	three.

tikam	wounding by puncture.
tipu	trick.
tjoeriga	<i>cf. chēriga</i> (Javanese).
tohok	stab downwards.
tombak	spear.
tomong	short, squat swivel gun.
torak	spindle shaped.
toyah	a thrusting pole.
Trēngganu	state on E. coast of Malay penin.
tudong	shade for face: sun hat.
tujah	to stab down.
tujuh	seven.
tuju	sorcery by pointing.
tulale	(Javanese) <i>cf. bēlalai</i> .
tulang	bone.
tuli-tuli	loop of silver cord on <i>kēris</i> sheath.
tulwar	Indian sword.
tumbok	to crush.
tunang	pledged.
tuwah	luck.

U.

ubat	drug.
ulu	<i>cf. hulu</i> .
umban	hurling from a sling.
undang	territorial chief.
utak	brain (also <i>otak</i>).
utar-utar	round shield hung with bells.

W.

wayang	stage play; <i>cf. kulit</i> .
wedung	Javanese weapon.

Y.

yang	who, which.
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